THE MESSENGER.

Dr A H Strickler
14Feby83

"AS THE TRUTH IS IN JESUS."

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Poetry.

THE CONVENT GARDEN.

By V. G. Ramsey.

Untended 'neath La Dama's walls
The convent garden lay,
And through the paths, with weeds o'ergrown,
Frere Lucca took his way.
He wove the knotted hempen cord,
The sackcloth shirt and gown;
Naked his torn and bleeding feet,
And bare his shaven crown.

His pale cheek told of solemn fasts,
Of cloisters lone and bare,
Of vigils through the midnight hours,
Of torture and of prayer;
But in his eyes there glowed the light
Of hopes and joys divine,
And his soul was strong with wondrous strength
From the heavenly bread and wine.

"Dear Lord!" he cried, "I have been blind,
I have not known Thy ways,
Nor seen that fasts and knotted scourge
Were less to Thee than praise;
Since Thou hast leaned so low to me,
And shown Thy heart of love,
I learn that loving work alone
My love for Thee can prove.

"No idle vigils hence for me;
I fain my work would find,
And hoe in all Thy whitened fields
The task to me assigned."
"Lo! at thy feet," a voice replied,
"The thorns and thistles grow;
No purple clusters load the vines,
No fragrant lilies blow.

"Thy work is here with plow and spade
To check the poisonous growth,
With gentle hands to tend the vines,
And lead the lilies forth.
Do this for Christ, and every bloom
Shall bear a balm divine,
And every purple cluster teem
With sacramental wine."

Frere Lucca cried, "I thank Thee, Lord!
Such joy to me is given
To tend the lily bowls that bear
An incense meet for heaven;
To dress the vines that fill the cups
With sacramental wine—
The wine that bears to contrite souls
The seal of love divine!"

—*Morning Star.*

Communications.

For The Messenger.

ZWINGLI'S BIRTHDAY.

A resolution of Synod calls upon the churches to celebrate on the first day of the new year, the 400th anniversary of the birthday of Zwingli The great Swiss Reformer saw the light just seven weeks after the birth of Luther. The Reformed Church may, therefore, profit by the experience of her sister denomination. No one can deny that the large and enthusiastic meetings held during this year to commemorate the work of Luther, have served to bring out the significance of his personality, and the blessing conferred upon the nations by the Reformation. Occasionally there may have been too much hero-worship in the speeches that were made. In one instance a minister of our Church even felt himself impelled to rebuke this inconsiderate zeal by declaring very emphatically, that he loved the Lord Jesus Christ better than Luther or Calvin, or Zwingli. Extremists come to the surface in every great movement, and these may bring discredit upon the cause they represent. But it would be folly on this account to condemn a movement that is justifiable in itself and that has undoubtedly wrought much good for the kingdom of Christ. Spiritual results can generally be estimated by the material sacrifices which men are willing to make. The Missouri Lutherans have contributed one hundred thousand dollars towards the erection of a Theological Seminary building in St. Louis. Those in Ohio are paying off the debt on their University buildings at Columbus, and several new professors have been added to the teaching force of the institution. A plan has been proposed for the erection of a new seminary building at or near Philadelphia, in place of the one now in use on Franklin street. The money will be mostly raised in territory occupied by the Lutheran and Reformed Churches.

Surely here is a lesson which our people should take to heart If on the first day of the new year a collection were lifted in every charge for the benefit of our seminary at Lancaster, it would not be necessary hereafter to appeal annually for help to meet the deficit in the income as compared with the current expenses. The good work should, however, not stop with that. More than a decade has elapsed since the removal of the seminary from Mercersburg to Lancaster, and it has neither a lecture room nor a place for its library that can be called its own. The students are scattered over the city, which is a serious loss to them, from a spiritual point of view. Moreover there should be a separate chair for the department of exegesis. Contributions towards the endowment of such a professorship would be very appropriate in connection with the proposed celebration. At Zurich Zwingli preached from Matthew's gospel, chapter by chapter. "The life of Christ," he said, "has been too long hidden from the people." In reply the people with joy exclaimed: "Never was anything like this heard before." His example and success should spur every theological student to the utmost zeal in the study of the Scriptures. And it would be work enough for one professor, if he were to spend his time and energies in teaching [illegible] sacred writers.

Experience has shown that colleges can not be endowed by appeals to the masses. This is more easily done by direct appeals to men of wealth, who can appreciate the interests of science and literature. Theological education, on the other hand, is an interest which can be brought home to the hearts of Christians generally. The gospel must be proclaimed to fallen humanity, and the life of Paul shows the benefits of thorough training for this great work. Men, women and children are glad to contribute their mites towards an object so vital to the cause of Christ. Hence the wisdom of the Synod in directing that all moneys raised in connection with the celebration of Zwingli's birthday shall be devoted to the cause of theological education.

N. C. S.

For The Messenger.

GROWTH OF THE REFORMED CHURCH.

We are well aware that statistics can be so presented as to flatter or depreciate an interest, just as the compiler may elect Mere numbers may not present the true aspect of any cause, which depends upon the will and voice of the people for its success. Circumstances and previous history must be taken into the account in order to an actual presentation of facts, or otherwise the old proverb, that "figures never lie," will itself be negatived.

In giving the following statistics of the Reformed Church, we know of no reason why the figures, as they stand, should not be relied upon fully. They have been gathered from the minutes of Synods, almanacs and other sources believed to be entirely trustworthy, and as such are here set forth. The Reformed Church in the United States, while it has not accomplished all that might have been done, has nevertheless an encouraging record to present, at least as regards the work of recent years.

During the past ten years there has been an increase from four Synods to seven; from thirty-five Classes to fifty-one; from 586 ministers to 767; from 109,507 communicant members to 166,578. During the same period the benevolent contributions have increased from $86,650, to $133,901. The Church has now sixteen literary and theological institutions, and publishes fifteen periodicals in the English language, and six in the German. The Home Mission work has been steadily growing in interest and extent until a number of stations are occupied in the newly settled states, reaching even to the Pacific coast.

In 1878 the Church sent forth a missionary and his wife to the foreign field, in Tokio, Japan, and another missionary and his wife have joined them during the past year. Thus, we see that the Church is awakening to the needs of the hour, and is striving in a humble manner to fulfill the words of the Master: "Go into all the world and preach My gospel to every creature." V. H.

For the Messenger.

"ZWINGLI NO RATIONAL."

Under the above caption, Dr. J. W. Nevin published an article in the *Mercersburg Review*, in the May number, 1849. In view especially of the near approach of the Zwinglian festival, we furnish part of this article for the readers of the MESSENGER. It will hardly be supposed that a man of Dr. Ebrard's ability, his thorough knowledge of theology and church history, should be in error as to the character of Zwingli's theology.

Dr. Nevin introduces his quotations from Dr. Ebrard's work as follows: "The following extract is translated from Professor Ebrard's great work on the History of the Doctrine of the Lord's Supper. It forms part of a somewhat extended vindication of the general character of the Swiss Reformer, against certain injurious views which have been entertained of it, in Germany particularly, and in the bosom of the Lutheran Church. He has been held up to reproach as a man [illegible] zeal for the Reformation was mere [illegible] ruled by the cold intellectual abstractions of the understanding, more, a great deal, than by proper power of Christian faith It has been the fashion lately to associate with his name, the idea of a somewhat rationalistic and revolutionary tendency in religion; which is supported also by the high Lutheran school have communicated itself as a reign permanent distinction to the entire Reformed Church. This whole supposition Ebrard meets, as being in the case of Zwingli, no better than a pure fiction of fashion or theological prejudice. He insists on it, that his theology was characterized throughout by a regard to the inward and positive life of Christianity, in its supernatural mystical form; and that even his sacramental doctrine itself, was based along on the assumption of a real participation in the *very life* of Christ, as the necessary result of faith—something farther of course, than the rationalistic conception of a mere moral union with Him, which now so often affects to take shelter under the respectable authority of Zwingli's name. As for the notion of his being a fanatical radical, in his reformatory action, it is treated as wholly destitute of foundation. The extract here given is intended to show, and it must be allowed to show very triumphantly, that this father of the Helvetic Reformation was, to say the least, full as conservative in his spirit as Luther, or any of the leaders of the same movement in Germany." So far, Dr. [illegible]. We now copy but a single paragraph from his translation of Dr. Ebrard.

If to some of our readers the quotations now presented may perhaps seem too large and long for the end immediately in hand, we would remind them that they all go not merely to meet particular complaints against our reformer, which have no direct connection with the doctrine of the sacraments, but also at the same time to give us an insight into the fundamental character of his theology, *which is of the utmost consequence for the right understanding of his view of the Lord's Supper.*

"We see at once that Zwingli does not sunder faith scholastically from sanctification, but on the ground of historical and biblical education applies both in their living organic unity. Everywhere he opposes the *totality of Christ does*, to the totality of what man can do with out Christ; the decree of redemption through Christ; to all humanly devised ways of salvation; deliverance from guilt by Christ's death, to satisfaction by good works; sanctification by Christ's Spirit, to the power of legal obedience. The vicarious action of Christ appears thus in the most intimate association with the vicarious passion of Christ. He makes good our shortcomings, not simply by suffering punishment in our stead, but also by *bringing to pass in us works* which we could not bring to pass of ourselves. Sanctification is taken here not as a subjective act growing out of faith, but as the immediate operation of *Christ living in us;* and the oneness which holds between the workings of the *Holy Ghost* in us, and the life of *Christ Himself* in us, is thus apprehended in its deepest depth. With Zwingli accordingly, faith is not distinguished from sanctification, good works, the communion of the Holy Ghost, and the *mystical union*, but is regarded as the *totality of the new life*, which in itself involves all these from the start."

From this extract alone, it will be seen that Zwingli's Christianity was anything but the cold product of the understanding, but involved a living union with the Son of God.

The Zwinglian Festival.

The action of our several Synods recommending the celebration of the 400th birthday of our illustrious reformer, has been received by our churches, we doubt not, with general favor. It is only to be regretted that the time for preparation for such a service is so short. Still, if all will go to work earnestly and perseveringly, the occasion can be made a success, and result in vast good to our Church, and to our common Christianity. It will lead ministers and people back to the stirring times that tried men's souls—to the hard work, to the persecutions and sufferings of [illegible] whose rich fruits we, their children, enjoy. Let then the heart of the Church be fired with a holy enthusiasm—let the old spirit of the Reformation be rekindled. Let parents talk to their children, Sunday-school teachers to their scholars, and ministers to their flocks, of what God wrought for us through the brave and noble men of the sixteenth century. The movement will be educational and inspiring to our entire Reformed Zion. It will add a new stimulus to all our Church activities. If any are not acquainted with Zwingli and his times, let them procure one or more of the following works: "The Lives of the Fathers of the Reformed Church," vol. I., by Dr. Harbaugh. "Life of Zwingli," by J. J. Hottinger, translated by Dr. Porter. "D'Aubigne's History of the Reformation," vol. 4. "Life of Zwingli," in German, recently published by Rev. Jean Grob, Milwaukee. The perusal of any one of these works, or others that might be named, or their reperusal, should it be general, would result in a revival of interest in the cause of Jesus Christ and a living Christianity, such as we as a Church have never experienced. F. W. K.

For the Messenger.

THE LAST LABORS OF REV. M. L. SHUFORD.

Having just received the sad intelligence of the death of our lamented brother, Rev. M. L. Shuford, late Vice President of Synod, I thought it would be of interest to the brethren and friends to have an account of his last days spent with us here in North Carolina. Immediately upon the adjournment of Synod, he went to Hickory, where he spent the week with relatives and friends, many of whom he had not seen for thirty years. He was in feeble health, but by Sunday, Oct. 28th, had improved so much that he filled the pulpit of the Reformed Church there with great acceptance, both morning and evening. On Monday night he came to Newton where brother S. L. Whitmore and the writer had a short interview with him, and his health seemed to be about the same as during Synod. On Tuesday morning he went by way of Lincolnton, to Shelby, thirty miles south-west from here, his object in so doing, being to visit a brother whom he had not seen for over thirty years, and who lives twelve miles in the country from Shelby. Here he spent part of the week; visited his father's grave, and preached in the Methodist Church of that place.

Friday evening he returned to Newton again by the same route, and on Saturday morning, in company with the writer, walked to St. Paul's Church, one and a half miles from town, and preached the funeral sermon of an aged lady. He declined to ride either way, desiring the walk for exercise. Most of the remaining part of the day, and the night was spent with the writer. After breakfast Sunday morning, he took a walk, which he enjoyed. In the forenoon he preached in town, in the afternoon four miles from town, and in the evening in town again, his sermons being full of warmth and seriousness, and producing a deep impression, the one on Sunday night, the best he preached, being especially solemn and impressive. His services were given voluntarily and against the suggestions of his friends, who were afraid he was undertaking too much, but he said preaching did not exhaust him, but that he felt rather better afterwards. After the service in the evening he was cheerful and in good spirits, and said he felt better than he had for a good while. Having partaken of refreshments he left with the midnight train, intending, if he could make connections at Washington, to go to Burkittsville, Md., Monday night, and to walk out home by moonlight.

We were greatly surprised to hear of his severe sickness, and detention and subsequent decease at Washington, since he left us in such good spirits and apparently improved health.

Thus whilst engaged in daily ministration to his fellow mortals, has this good brother been called up higher, where a more perfect body and soul await all true believers. The Lord comfort those who are left to mourn his departure, and prepare us all to answer the summons when it shall come to us. J. C. CLAPP.

For the Messenger.

A QUESTION OF CONSCIENCE AND OF WILL.

The carrying forward of any great undertaking is often not so much a question of ability, or of policy, and of measures, as it is one of conscience and of will. Knowledge and intelligence are indeed necessary to the quickening of these faculties, but their full and vigorous exercise and activity is of paramount importance to the successful execution of any great plan or project. Let us take a few examples from among the many that readily suggest themselves, of such as apply to collective bodies of people, to illustrate the general truth now referred to.

Our late civil war may serve as one. If the question of ability, or of practicability, had been pushed into the foreground, neither side could have seen its way clear to enter into the conflict. For, neither section could have brought itself up to the point of willingness, deliberately to make the sacrifice of life and the expenditure of money which was required, had it been clearly and definitely set before it. It was not a question of expediency or of utility with either of the contending parties, but one of conscience and of right. Whenever the first blow was struck the conscience and the will of the people of the respective sections were thoroughly aroused and then the resources of men and means and the agencies needed to secure them, were easily made available, a thing that would have been impossible in times of peace and by ordinary laws.

Such was also the case when the great heart of the nation was touched by the assassination of President Garfield. It required but a short time to create a munificent fund for the maintenance of the widow and children of the deceased President, which under other circumstances could not have been accomplished by the most eloquent pleading or the best contrived schemes and plans.

The Reformation of the XVI century turned on the conscience and will of Martin Luther and his coadjutors, rather than on any preconceived idea of its possibility or manner of execution. His own con-

science having been quickened in regard to his personal salvation, and further aroused by the shameful abuses in the Church around him, it was not long before that of the Church at large began to be awakened; and after this was once accomplished, rulers and people soon stood by him in large numbers. The Reformation, accordingly, was not a work of statecraft, nor a matter of intellectual apprehension, but one of moral determination. It was this that gave it its great power.

The era of peace in our own denomination was only reached when the heart and the conscience, rather than cold logic, polemics or self-interest, were appealed to, and it was on this account that it took such a deep hold upon the Church.

One more case in point of recent occurrence we have in the burning of Bethany Orphans' Home, a year or two ago. The fact of the orphans having to be set adrift, apparently in mid-winter, touched a tender cord in the hearts and consciences of the people, and it was not long before thousands of dollars flowed into the coffers of the Board for the purpose of rebuilding. Ordinarily it is a difficult matter to secure the full and hearty co-operation of the Church in all such enterprises, but when once the conscience and the will of the people is aroused the problem of ways and means is easily solved. And such acts performed under the spur of a quickened conscience cannot be said to be rash or devoid of real moral value by any means. Just the opposite is true. They involve a rising to a moral height on the part of those performing them that is truly grand and noble.

All this is intended to apply to the Synod of the Potomac in its efforts to build up and extend the Reformed Church in the South. Whilst it is, of course, important to deliberate upon and to adopt wise and prudent measures for the enlargement of the Church there, the effectual and successful execution of them will, in the end, mainly depend upon the degree of interest and zeal that is felt by the Synod in the furtherance of this work. If the conscience and the will of the people can be fully aroused and enlisted in behalf of the Church in those bounds, ways and means will readily be devised and secured by means of which grand and noble things can be done.

The late meeting of the Synod at Newton, N. C., we think, has struck the keynote towards bringing about such a favorable state of things. It is with a view of deepening and strengthening the good work there begun that we write concerning it. Reasons for hope of good results in the direction indicated, and matters, that we think will be further conducive to bringing them to pass, we will speak of hereafter.

A. C. G.

Keedysville, Md., Nov. 7, 1883.

For the Messenger.

MT. GILEAD AND CONCORD, N. C.

It was the good fortune of the writer to be able to attend the late meeting of the Potomac Synod at Newton, N. C., and also to be one of the few who staid over a second Sunday. This Sunday was spent with Rev. Paul Barringer, in part of the West Rowan charge. On Friday Bro. Barringer took me to elder Heilman's, where we spent two nights and found it a pleasant resting place. Saturday morning preparatory services were held at Mt. Gilead Church, three miles from Concord. After the services a congregational meeting was held at which it was decided to build a new brick church within the coming year. Sunday morning communion services were held in connection with which one young man was confirmed. The audience was large, not all being able to get into the Church. The young men very gallantly gave up their places to the ladies, but were thus compelled themselves to stay outside and lose the service.

Very close attention was paid to the preaching and a large number communed. The people seemed very glad to have one of the members of Synod from the North to visit and preach for them. Many invitations were given to go along home and to come soon again. They showed their appreciation also, not simply in words, but in a way more substantial and tangible.

At night I preached for the mission at Concord in the basement of the Southern Church, (the audience room not being completed) which had been kindly offered for the occasion. Here too the audience was large and the attention marked.

Bro. Barringer serves the mission in connection with his charge. He is doing a good work among his people and is very highly esteemed by all. It is his intention to secure the building of a church at Mt. Gilead and at Concord as soon as possible, and then have these two congregations constitute a charge if a suitable pastor can be secured for it, while he will devote himself to the extension of the remaining part of his present field.

Concord is a growing and thriving town with kind, hospitable people, and would be a very pleasant place for a pastor to live in.

T. F. H.

Family Reading.

MIDDAY.

Celeste M. A. Winslow.

A little rest, Lord, midway of Life's hours,
A space of soft and summer-sweet repose;
Time to glance backward on bright morning's flowers,
On weary wanderings ere the noontide goes;
Give me one hour of rest!

A time to strengthen all the heart's faint hopes
For toil and battle in the day's decline:
In the cool shade, where streams glide down the slopes,
Thy humbler creatures drain noon's peaceful wine;
One hour, and I am blest!

But no? not even one little fleeting calm
Of folded hands, and dreams, and dear delay?
'Tis well; the path will yield some precious balm;
Straightway I rise to press adown the day,
And soon shall be Thy guest!

—*Advance.*

TOWSER.

By Alice Nevin.

Towser, as dog life is reckoned, was a nonogenarian, having lived the full measure of his days and somewhat over. It was about the close of the War, that, one day, a rather doubtful looking character appeared followed by a decidedly frisky young pup, and being admitted made known his errand by saying: "I heerd you folks wanted a dorg, and this is just the one to suit ye"—"Down, sir! down! down!" as the exuberant spirits of the young dorg carried him beyond all bounds. "He's jist playful-like, ye see, because he can't help it, but it beats all how good natured and affectionate he is; and I tell ye he'll be the best watch dorg in all the country round when he's growed; he's good stock he is, and no ugly tricks about him."

The young pup certainly seemed to merit all the praise bestowed upon him. He was a [illegible] handsome, vital looking animal, [illegible] honest, intelligent eye and good face. It was soon quite apparent that even on the short acquaintance of half an hour he had already won the favor of the entire family; so a bargain was quickly struck, and for the sum of five dollars, cash, he was passed over to the keeping of his new masters.

Towser—for that is what we immediately dubbed him—took kindly to his country home and surroundings, and at once made himself part of the family, attaching himself warmly to every member of it, and throwing himself with the most vigorous and friendly interest into everything that was going on.

He was a pointer, not entirely pure, but sufficiently so to set his nose in a bee-line, and make his tail stand stand straight out whenever he scented a partridge around, and during rabbit season he would run himself quite thin. No doubt he would have made a valuable hunting dog if he had been properly trained; but there being no hunters in our family, that part of his education was sadly neglected.

As he grew the true inwardness of his character developed in a most encouraging and satisfactory way. A perfectly healthy physique, an entire devotion to and interest in the family, a generous, good natured, amiable spirit and a perfect detestation of tramps were some of his most striking traits. As for tramps, one of those roving individuals could hardly set his foot within the gate before he was around the house with a bound, giving him such a greeting as would at times make the boldest beat a rapid retreat. I once, however, saw him entirely subdued by an old Irish beggar woman. She rang the front door bell, and Towser, who happened to be within the house, with a fearful growl made one dash through the open window; she was dreadfully frightened, of course; but she stood her ground bravely, and with a coaxing, wheedling voice, exclaimed: "Och ye blessed swate auld baste ye, what would ye be after hurting a poor auld woman for?" With slinking tail and a shame-faced look Towser instantly collapsed.

He was not wanting in sagacity, and had a deliberate way of accomplishing his own ends when he saw fit to do so, which, if he had been a man, would have carried him well through life. Like all dogs, he was fond of a piece of nice fresh meat; and he soon found out that the best place to get it was at market, and that market was on certain days of the week. So on those days he was always ready and waiting to accompany his mistress when she set forth. This, however, was soon prohibited, as dogs were not allowed at market. He understood it perfectly well, but was not to be deterred. When the day came round he simply waited until he saw the horse being put to the carriage; then he made a long detour through the garden and fields, and when near town would suddenly appear some distance ahead trotting along in the most unconcerned and unconscious way. After this had occurred several times, in order to put a stop to it, he was taken into his master's study on market morning, and made to lie down and stay there until they returned, when he was always given a generous chunk of fresh beef or mutton. This reward of good behavior had such an effect that soon, of his own accord, if it was forgotten to put him in the study, he would go to the door when he saw them preparing to start, and scratch or bark to be let in.

Rewards, in his case, exerted a markedly formative influence upon his character. In the family of his master the good old custom of morning and evening prayers was always observed; and as the most convenient time for having the entire family together, they were had just after breakfast and tea. Somehow Towser got to coming into the room at that time: and, in order to keep him quiet, he was made to lie down in a certain place; and if he behaved himself properly his master, at the conclusion of the service would always give him some dainty tid-bit reserved from his own plate. He soon got [illegible] that he would take his place of himself, when he saw the Bible handed down, devoutly cross his front paws, and kept perfectly quiet until the word Amen, when he was up and at his master's side almost before the word was finished, showing that he knew the sound of it. Occasionally, like other members of the family, he would be late in coming in. When this happened, however, he seldom made any disturbance, but, with grave and dignified demeanor, would walk quietly over to his place and lie down on his rug.

As a protection he slept in the house at night; and acute was his hearing during his younger days, that a strange footfall anywhere within fifty yards or more around the house was the signal for a ferocious outburst on his part. On fine evenings he liked to roam around awhile, or perhaps visit a friend; and sometimes when he came for retiring he had not yet returned from these jaunts. By eleven or twelve o'clock, however, never later, some one of the family were sure to be aroused by a short, sharp yelp at the side door, which meant "I have come back. Let me in, if you please, as soon as possible."

If you felt inclined to punish him for his tardiness, and refused to get up, he would try the others of the house; and in the end he always conquered. Somebody (generally his master) would in self-defense have to come down and let him in.

As the years passed by Towser lost some of that superabundant vitality which at first distinguished him, and became more portly and sedate although he continued bright and active almost to the last. The family, [illegible] as he had grown to consider [illegible] scattered [illegible] some called and foreign lands, till only three of the once numerous household remained. At first he felt each departure sadly, especially in the case of each of his young masters, to whom he was greatly attached, and who died after a short and sudden illness. For weeks he seemed to feel that something was wrong, and search for him in all his accustomed haunts, standing sometimes for hours at the door a certain office in the town watching the passers-by in the hope of his coming. But after a time he appeared to reconcile himself to these changes, and to have made up his mind that they were unavoidable and in the natural order of things; so he quietly accepted the inevitable, and calmly pursued the even tenor of his life, no matter what happened. Thunder-storms were the only things that seriously disturbed him. The element of the serious in them was too much for him; they were more than he could fathom; at the first distant rumble of their approach he would seek refuge in his master's study, or hide in the darkest room the could find.

As he grew and venerable he acquired a certain position and standing in the community, such a long life of right living and well-doing invariably gives. Dr. N's old Towser was known all through the neighborhood, and he even had the honor of having his picture appear in one of our illustrated periodicals in connection with an article on his master's life and work.

During the summer it became evident that he was failing fast, though he still kept up an interest in all that was going on, and occasionally scented a rabbit; but they were too active for him now to catch. One bright sunshiny October morning he dragged himself into the study where during the winter years he had passed many a comfortable happy hours dozing upon the rug. Here now he lay all day too weak and feeble to move or notice any one. In the evening he was taken to his kennel in the barn, and soon the good old fellow passed away, simply worn out, not by sickness or by old age. He lies under the willow tree down in the garden; and one of the pleasantest memories that will cling to us through life will be that of our warm-hearted, affectionate old Towser.—*Independent.*

WALK IN CHRIST'S TERRITORY.

If we are to walk with God, we must go nowhere that he will not go. O, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion! To the place where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor standeth in the way of sinners." He is not there. "Nor sitteth in the seat of the scornful." Christ is not there. If you would walk with Christ, keep out of all evil company, of all evil associations; keep from all evil places—from every place where you cannot go in the Spirit of Christ, and where, if He were upon earth, you might not expect to meet Him. If you go out of the territory, where He would not go, you need not expect to find Him.—*Bishop Simpson.*

DEATH OF THE FIRST-BORN.

"I stand in a darkened room before a little casket that holds the silent form of my first-born. My arm is around the wife and mother who weeps over the lost treasure, and cannot, till tears have their way, be comforted. I had not thought that my child could die—that *my* child could die. I knew that other children had died, but I felt safe. We lay the little fellow close by his grandfather at last; we strew his grave with flowers, and then return to our saddened home with hearts united in sorrow as they had never been united in joy, and with sympathies forever opened toward all who are called to a kindred grief. I wonder where he is to-day, in what mature angelhood he stands, how he will look when I meet him, how he will make himself known to me, who has been his teacher! He was like me. Will his grandfather know him? I can never cease thinking of him as cared for and led by the same hand to which my own youthful fingers clung, and as hearing from the fond lips of my own father the story of his father's eventful life. I feel how wonderful has been the ministry of my children—how much more I have learned from them than they have ever learned from me—how by holding my own strong life in sweet subordination of their hopelessness, they have taught me patience, self-sacrifice, truthfulness, faith, simplicity, and purity.

"Ah! this taking to one's arms a little group of souls, fresh from the hand of God, and living with them in loving companionship through all their stainless years, is, or ought to be, like living in heaven, for of such is the heavenly kingdom. To no one of these am I more indebted than to the boy who went away from me before the world had touched him with a stain. The key that shut him in the tomb was the only key that could unlock my heart, and let in among its sympathies the world of sorrowing men and women who mourn because their little ones are not.

"The little graves, alas! how many they are! The mourners above them, how vast the multitude! Brothers, sisters, I am one with you. I press your hands, I weep with you, I trust with you, I belong to you. Those waxen, folded hands, that still heart, so often pressed warm to our own, those sleep bound eyes which have [illegible] of love and life, that sweet unmoving [illegible] face and [illegible] we have all looked upon them, and they have made us one and made us better. There is no fountain which the healing angel troubles with his restless and life-giving wings so constantly as the fountain of tears, and only those too lame and bruised to bathe miss the blessed influence."—*Dr. Holland.*

OUR LIVES.

Our lives are songs; God writes the words,
And we set them to music at pleasure;
And the songs grow glad, or sweet, or sad,
As we choose to fashion the measure,
We must write the music, whatever the song,
Whatever its rhyme or metre;
And if it is sad, we can make it glad,
Or if sweet, we can make it sweeter.

THE SILENCE OF PRAYER.

It is not necessary to say much to God. Oftentimes one does not speak much to a friend whom one is delighted to see * * It is not so much a variety of thoughts that one seeks in intercourse with a friend, as a certain repose and correspondence of heart. It is thus we are with God, who does not disdain to be our tenderest, most cordial, most familiar, most intimate friend. A word, a sigh, a sentiment, say all to God.

It is not necessary always to have transports of sensible tenderness; a will, all naked and dry, without pleasure, is often purest in the sight of God. In fine, it is necessary to content one's self with giving to Him what He gives us to give—a fervent heart when it is fervent; a heart firm and faithful in its aridity, when He deprives it of sensible fervor.—*Fenelon*

In prayer we *speak* to God, but there is also the *silence* of prayer. Our lips utter no sound, we cannot find words to express the language of the heart, but the soul still prays. Perhaps we are too weary in body or in mind, perhaps the brain may be too utterly exhausted, to frame the petitions we would ask. Still, we desire to hold communions with Him who bids us come to Him when we are tired. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Then comes the experience and the sweetness of the silence of prayer. What is it?

(1.) It is just kneeling down in our accustomed place, and lifting up our hearts to Him in a wordless petition which speaks only in the well of longing deep down in our souls.

(2.) It is letting God speak to us in our silence and listening to His voice. There are many things He will say to us, if we will only hear them—deep, sweet, holy things—comforting things, and things that will draw us away from the world to follow Him more closely.

(3.) It is a time of great nearness to Jesus. Is He not close by? Having felt the weakness of our nature, He draws near in full sympathy with our weariness.

(4.) It is the time of strengthening. Our "strength is" sometimes "to sit still." No less do we receive strength from God when we are drinking in silence from Him who chooses sometimes Himself to be "silent in love." So may we arise from the silence of prayer invigorated and strengthened.—*The Christian.*

LIVING IN THE PRESENT.

Some of us live too much in the past. We spend a great deal of time and strength in regretting mistakes and lamenting losses. If only we had taken this or the other course at a certain period, how differently would everything have turned out. In what a happier position would we now be, if this wise investment had been made and not that foolish one. So we waste our present resources and lose our opportunities in fruitless sorrow.

Some of us are always looking toward a brighter future, while we sit in indolence and let the present drift away. Mr. and Mrs. Micawber are seen on every ferry-boat and in every street. They are expecting something to turn up. Just what it will be they do not know, but they are looking for it, and in the meantime they are suffering inconveniences and discomforts which a little active exertion would soon overcome.

To every one of us there is a divine order given to live in the present, doing our best and being cheerful and trustful, let what will of perplexity surround us. We are to remember that we are children of God, and under His care. That wonderful twelfth chapter of Romans embodies, in brief and pithy compass, the whole of a Christian's daily life, as it should be, if measured according to the best pattern.

"Act, act in the living present,
Heart within and God o'erhead,"

says the poet in ringing tones.

"To serve the present age
My calling to fulfil,"

should be the desire and the determination of every one of us.

Very few people altogether escape the touch of corroding care. But care would not corrode, though it might oppress, if each day's burden was accepted when it came, and carried in that spiritual elasticity which those receive who always wait upon the Lord, and thus constantly renew their strength. It is the accumulation of yesterday's annoyances and of to morrow's forebodings which writes sharp lines on the brow, and overshadows youth with the apprehensivess of age.

A heart which is in sympathy with the Master, and which loves to rest itself in the shadow of the Rock, will be contented to dwell in peace, taking up each duty as it comes, and trusting results to the Lord. —*Margaret E. Sangster.*

Teach your young child to obey and you give him the most precious lessons that can be given to a child. Obedience is the grandest thing in the world to begin with.—*George McDonald.*

I think that the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent even though he is in the right.—*Cato.*

Useful Hints and Recipes.

A shabby frame to a chimney-glass may be easily improved by covering it with cretonne in a close puffing. Choose the color to match the curtains or furniture slips, or to make a pretty contrast with the wall.

To frame etchings a light wood moulding is effective, painted white and adorned with two lines tinted dark gray, the whole frame being not more than an inch in width. This is cheap and simple, but better for the display than a more expensive framing.

Instead of the ordinary roller-shades for the sitting room little curtains of delicate soft material, such as white muslin, Tussore silk or Madras muslin, to run with tiny rings sewn on, on slim brass rods, are becoming more and more popular. These little curtains should divide in the middle, allowing of partial or entire withdrawal, when a perfectly unobstructed space, smaller or larger, would be left for airiness. Fine Holland makes very pretty curtains, and offers fair opportunity for effective embroidery. The simplest style of outline embroidery, such as a row of stiff daisies, slight and slim, yellow and white, with green leaves outspread, placed along the lower hem of each little curtain, looks well. Madras muslin, being faintly colored and patterned, needs no embroidery. Madras muslin is also used for the broad centre stripe down the middle of a dinner table. In the hand its colors do not fully show, but they come out finely against the white back ground of the cloth.—*Art Amateur.*

In a Sick Room.—Never stand at the foot of a sick bed and survey the patient. All figures loom large to fevered eyes, and by the side of the bed are only partly seen, and do not annoy with the sense of too much presence. Do not open the door very slowly, for then the attention is strained, speculating as to who the next comer can possibly be after all this preparation and with such cautious approach, generally creaking. Low but clear tones, quiet but sure movements (not tip toeing), and rapid rather than slow, are a great relief to any patient who is blessed with a practiced nurse. Whispering is torture. Silence is best until you can discuss matters in another room; but if you must speak, speak out, and make no mysteries about anything. In severe illness the nurse must watch her patient steadily but not seem to be looking. In convalescence, it frequently soothes the invalid to have the nurse seated at the window, apparently looking out. This frees the faculties from the tension that the sense of being watched usually gives, and also quiets anxiety. If the nurse does not seem to be anxious, many a patient will not be.

Youth's Department.

THE MAIDEN WHO SPUN GOLDEN THREAD.

(From an Ancient Chronicle of Bohemia.)

"Peace will come when the Prince shall wed
The maiden who spinneth a golden thread
In the loom of life," the oracle said.

Peace? The King with a fierce delight,
Clad in armor of triple might,
Flashed his sword in the deadly fight.

Raged the battle o'er field and fen.
"Ho! Sir Trumpeter! Ride again
Back to our homes for a thousand men!"

In cot and palace was heard the cry
For the eldest son. Was no angel nigh
To mark the lintel and pass them by?

Yea; in the gloaming, with noiseless tread,
A shadowless presence. The people said:
"Hail to the Prince! for the King is dead."

Then a royal herald proclaimed aloud
In the market place, to the busy crowd,
That every maiden should be allowed

On a certain day, with her spinning wheel,
And golden filling and magic reel,
To weave the threads that the gods reveal

Must mark the weft of the future Queen;
And home they haste from the village green,
To seek the web with a golden sheen.

But never a shining web was found,
Though the heralds sought through the country round
And the Prince still waited, a King uncrowned.

Then forth there journeyed a chosen band,
O'er smiling meadows and desert sand,
Wandering far from their native land.

'Twas a bootless quest; but the people said:
"No other maiden our Prince shall wed
Save she who spinneth the golden thread."

* * * * * * *

Eda, the peasant girl, poor and lone,
Sitting, one day, on a wayside stone,
Heard in the forest a pitiful moan.

A little child, with a broken limb.
Back to the cottage she carried him,
With a steady step, though her eyes were dim;

Carried and waited and nursed him there,
Day and night, with a tender care,
Till her face wore the look of a saint at prayer.

Then into the homes of the poor she went,
Healing the sick with a glad content.
Was it such as she that the Saviour meant

When He said Ye have done it to Me? Ah, well!
Only the angels of God can tell
How far His love doth our lives impel.

One day the Prince, as he chanced to ride
Into the forest, a hut espied
Over whose lintel a thread was tied—

A thread of gold from a sunlit sky.
"Surely the maiden," he said, "is nigh;
And earth hath no happier king than I."

Into the cottage his way he won.
"Eda," they said, "when she healed our son,
Wove us this thread ere the work was done.

"Follow it closely, and thou shalt find
How deftly the fingers of love can bind
A golden cord upon all mankind."

So in and out he followed the way
Of the golden thread, till he found one day
Eda, the peasant, in gown of gray.

Oh, the wedding feast! It was grand to see
Though the Queen was a maiden of low degree;
And earth had no happier King than he.

—*Independent.*

"IN HONOR PREFERRING ONE ANOTHER."

By Mary D. Brine.

They had always been the best of friends, Margery Clark and Clarice Moore. Their schoolmates dubbed them "night" and "morning," because one was so fair, the other so dark. But night and morning are never seen together, you know, whereas Clarice and Margery were seldom seen apart except when obliged to separate.

To make the bond between them more complete there were but a few days difference in their ages, and they were two as pretty fourteen-year-olders as one would wish to see. Clarice was the elder of the two, and far more quiet in her disposition than Margery, the golden-haired, impulsive, and much petted daughter of a successful merchant. Clarice was studious, but slow in mastering a difficult lesson, whereas Margaret hated study, and was so quick in comprehension that to read a thing two or three times over at the last minute before recitation was quite enough for her, and truth to say she scarcely ever failed to take the lead in scholarship.

But difference of traits or disposition did not interfere with the friendship between Clarice and Margery, and until the advent of the new teacher in their department of the academy, nobody would have dreamed that unkind words or thoughts could ever have separated the friends. It happened in this way. The new teacher, not being decidedly pleased with the compositions of the class, and thinking to stimulate the girls a little, offered a prize to the writer of the best "essay," as she chose to call it, on the subject of "Unselfishness." Why she selected that special subject none of the girls knew, but as she was a keen reader of human nature, possibly she had her reasons.

The stimulus worked well, and although many of the class declared it to be of no use to compete with Margery and Clarice "as they always kept ahead in everything," yet all the same they were anxious like Clarice to do the best they could, and were good-naturedly discussing the matter as, after school was dismissed, our two friends started homeward.

Margery had not fallen in with the plan as her companions had, for the reason that she remembered composition to be the one thing in which Clarice seemed to excel her. Not half so clever in any other study, it certainly was true that Clarice could express her thoughts and ideas in writing in much brighter style than Margery could, and the latter secretly felt unwilling to risk a trial of powers in that line.

She gave far less thought to the real meaning of the subject selected for composition than was devoted to the fear that she might fail to "get ahead of the other girls," and not even her love for Clarice could make her willing to fall behind her friend where competition was expected to be honest and fair.

So as they walked home, arm in arm as usual, Margery asked:

"Are you *really* going to compete for a prize, Clarice? It'll probably be nothing but a book, and where's the use of trying for that?"

Clarice laughed.

"It will not be a book, Margie, but a *watch*. I accidentally heard madam speaking of it as she passed through the hall at recess, and I was glad enough. You know I have longed for a watch so long, and goodness only knows when I'll have one if I miss this chance."

"A watch!" exclaimed Margery, with astonished eyes. "Oh, I wanted a watch long ago, but mamma and papa won't buy me one until I am sixteen. They think it such nonsense for *children* to wear them. As if *we* were children!"

She inwardly decided that things would be more than hard to bear if Clarice not only excelled her in composition but was able to wear a *watch* before she could. So she said presently:

"It won't pay, Clarice. The other girls will probably beat us, and so let you and I just give out that we will not compete. It'll save us lots of mortification, for most likely we would both lose, you see."

Clarice laughed again, and shook her head.

"No, no, Margery. I wouldn't give it up for anything. First, because think how delighted mother would be if her daughter should turn out smart in one thing at least. Secondly, I shall feel awfully proud of myself if I succeed in beating *you*—you most clever and bright of damsels—and thirdly, because I know *you'll* be extra proud of me if I win the prize, just as I should be if *you* were successful. Aren't my reasons wise ones?"

Margery reddened angrily, and replied, much to the amazement of her friend:

"Don't be too sure of that, Clarice Moore! I'm not the kind to let myself be put down by even *you*. The idea of my being No. 2 in any one thing!"

"Very well, dear," answered Clarice, quietly enough, though it was her turn to redden now. "I shall be sorry if a mere trifle like that of writing a composition can make you feel unkindly toward me. I shall be very sorry, but nevertheless I would do my best to succeed if the prize were only to be a pen-holder. Why? because mother would wish it, and—and—for the honor of the thing as well."

"All right, Miss Independence!" snapped Margery, slipping her hand from Clarice's arm, and angrily hastening home in a new direction. "I will get ahead of you, never fear."

And Clarice waited to reply as pleasantly as circumstances would permit:

"Very likely you will, Margery, and if so, I shall be as glad for you as you will be. Good-bye!"

But no "Good-bye" came back to her, so she went on her way as indignant as she was amazed, for it was the first time that Margery had betrayed such unkind feeling toward her.

Meanwhile that unreasonable young lady had marched on with her thoughts running riot in her brain, and reached her home in a decidedly unhappy frame of mind.

She had missed Clarice's company, and the pressure of Clarice's arm on hers. She had spoken angrily, and felt ashamed that she had betrayed herself so miserably. But all the same, there was no thought of "making up," as school-girls call it, in her heart. So she kept her secret from her family, and locking herself in her room destroyed an innumerable number of sheets of paper in vain attempts to begin the hated composition.

The next morning when the girls appeared at school—not together as usual, though Clarice had waited over time for her friend—it was impossible for them to talk together, even if they had wished to, as the classes had been called to order, and Margery, for a wonder, had taken her seat with willing alacrity.

Generally she was the last one to do so, waiting for a word with this or that companion, until she would turn at the words: "Miss Clark, we are waiting, if you please," and find her teacher's earnest gaze fixed upon her.

But on this morning she was in her seat, and had her eyes upon her desk so promptly that Clarice, who had vainly endeavored to catch their glances, and send a nod for "Good morning" across the row of desks, understood at last just how her late friend meant that matters should stand between them for a time at least, and resigned herself to her fate.

Days went by, and *the* Friday appointed for the handing in of the compositions was drawing near.

Margery had shunned Clarice all those days, and Clarice, feeling herself in no wise to blame, could only content herself with waiting until the strange fit which seemed to possess her friend should pass over. Meanwhile the affair had created much talk and comment on the part of their schoolmates, and "sides" were taken after the manner of school-girl clannishness.

A few days preceding composition day Clarice came to school looking pale and ill, and at the noon recess was obliged to go home. Margery's foolish pride would not permit her to follow the natural impulses of her heart and question her friend, as at any other time she would have asked permission to do. On the contrary, she concluded to wait until after the prize question was settled, and then—if Clarice should fail, it would be a good time to "make up."

The next day Clarice's seat was vacant, and the next also. On the third day, when the compositions were to be handed in, Margery started for school after a troubled night, in which love for Clarice and a most obstinate, wicked, and unreasonable pride had waged warfare in her heart. At the foot of her own stoop she met Mrs. Moore's servant, who handed her a roll of manuscript with a note, at the same time saying that Miss Clarice was too ill to leave the house.

Margery went on, reading the note as she walked, and dropping on the way, little by little, the hard feelings which had kept her so long from her beloved schoolmate. The note ran thus:

"MARGERY DEAR: I am too sick to take my roll to school, and do not care to send Kate with it, so will you please deliver it for me?

"I don't believe you are really angry with me, for I have not done anything wrong to you, you must know; but if you are, I must ask this favor all the same, because I love and trust you. Dear Margie, let us each wish each other success, and I hope *you'll* win.

"You may read my composition if you like. CLARICE."

Margery wiped away a few sudden tears. Her own composition was in her pocket. She drew it out, and remembering that there was yet plenty of time to spare before she need be at her desk, she went into the part which was close at hand and sat down to read once more the composition which she had taken such pains with.

It was well written, with a great deal of high-flown eloquence and many lofty ideas, such indeed as one would scarcely expect from a girl of only fourteen years. Margery felt sure that her teacher would select it as the best of all the essays handed in, but somehow that did not make her quite as comfortable at heart as she had expected to be. Why? Ah, Margery knew why, and so did the old book of sermons if it could only have spoken from its place in the library at home.

But there was Clarice's yet to be read, and Margery slipped hers into her pocket again. Clarice had written earnestly, and without the aid of other brains than her own. The language was well chosen, the thoughts true and sincerely expressed, but the grand flourish of style with which Margery's abounded was wholly lacking in Clarice's composition, and again Margery felt sure of the prize. But still no trace of exultation appeared on her face. Instead, the blue eyes drooped heavily, and the fair cheeks flushed with an unusual feeling of humility.

Very slowly Margery arose from her seat and walked on to the academy, thinking and thinking all the way until when she at last reached her seat she had made up her mind about something which, it was evident from the brightened expression of her face, had lifted a load from her heart.

When, later in the day, the girls passed in their neat little rolls of manuscript, Margery eagerly delivered Clarice's, and resumed her seat.

"Your own, Miss Clark; I do not see it here," said the teacher, inquiringly.

Margery blushed.

"I have none to deliver, madame," she replied. "I take no part in the competition this time. If you please, I would like to explain after the prize is awarded."

A murmur of astonishment ran from class to class, but Margery sat down smilingly, and the exercises proceeded.

The "dreaded verdict," as most of the girls called it, was to be made known to the school on the following Monday, and Margery came home on the afternoon of that day in a great excitement and flutter of smiles and impatience to go to Clarice's house for the first time since the estrangement.

Mother understood all about it, and whispered a "God bless my little daughter!" very fervently, as she watched her down the street.

Clarice was sitting, pale and weak, in the easy chair in her mother's dainty sitting-room, as Margery entered, breathless and triumphant, followed by the servant maid, who was curious to see what was the matter.

"Oh, it's all settled—Clarice, it's all settled!" she exclaimed, while Clarice looked up with happy tears in her eyes because her friend had come back to her.

"And *you* have won, Margery dear! Oh, I am so glad!" was her answer, as she held out her hand.

Margery placed a little box on the table, and seized the invalid's little white hand, as she exclaimed:

"Not I, Clarice, you sweet, patient darling! but you, your own dear self, and nobody is so glad for you as I am—I, the worst girl in the school, for only to think how I have treated you, dear, all these days!"

"Never mind that now, my Margery," said Clarice, "only tell me why it happened that yours did not take the prize? Mine was not so good as I had hoped it would be, and I felt so sure that you would wear the watch after all."

Margery blushed and, kneeling down, kissed Clarice, as she said, in low tones:

"Because I gave none in, dear. There were some good reasons why I withheld it, but the *chief* reason, and the very best and truest reason, Clarice, you will find in this book," handing her the Bible, and asking her to turn to Romans twelfth chapter and tenth verse.

Clarice did so, and with her hand in Margery's read the verse which Margery's calendar had showed her on the very morning that she received Clarice's note and composition roll.

"It seemed to be meant just for *me*," she said now, earnestly, "and it clung to me all that day. Clarice, if I had won the prize, it would not have been *honestly* won. You are dearer to me than ever now that I know my own weakness better, and think less of myself than ever before. Mother knows how bad I have been, but we will be better friends than ever now.

"Yes," replied Clarice, softly. "'In honor preferring one another' always."—*Churchman.*

NOTHING NEW UNDER THE SUN.

As we wander through the houses of Pompeii—where the paintings are yet bright on the walls, and we may walk around their gardens and see their dried-up fountains—one seems to hear all the book of Revelation sounding in one's ears, and a voice saying, "Behold, I make all things new!"

In these deserted streets life suddenly stopped eighteen hundred years ago. It is true that the destruction was not instantaneous, and a great many of the inhabitants saved their lives, and even took away a good deal of their treasure. But enough was left to show us every detail of Roman life. The old world is set before us, with all its good and its evils, its glories and its shames. We know what manner of men and women they must have been, and what their daily lives were like, almost as well as if we had actually dwelt among them.

Those old Pompeiians were very modern. There is nothing new under the sun. They had folding-doors and hot-water urns; they put gratings to their windows and made rockeries in their gardens; their steel-yards are exactly like those your own cheese-monger uses to weigh his Cheddars and Glosters. Their children had toys like ours—bears, lions, pigs, cats, dogs, made of clay, and sometimes serving as jugs also. Poor children! poor mothers! How did they fare in those three days of darkness and dismay?

People wrote on walls and cut their names on seats, just as we do now. They kept birds in cages. In Naples to-day, as you walk along the Chiaja, you may find yourself in the midst of a herd of goats, with bells around their necks, exactly like those in the Museum. They gave tokens at the doors of their places of entertainment—the people in the gallery had pigeons made of a sort of *terrra-cotta*. They put lamps inside the hollow eyes of the masks that adorned their fountains. They even made grottos of shells—vulgarity itself is ancient.

They ate sausages and hung up strings of onions. They had stands for public vehicles, and the schoolmaster used a birch to the dunces. They put stepping-stones across the roads, that the dainty young patrician gentlemen and the pursy old senators might not soil their gilded sandals. It was never cold enough for their pipes to burst, but they turned their water on and off with taps, and their cook-shops had marble counters. They clapped their offenders into the stocks—two gladiators were kept there for eighteen hundred years!

When their crockery broke they riveted it. At Herculaneum there is a huge wine-jar half-buried in the earth. It has been badly broken, but is so neatly riveted—with many rivets—that it no doubt held the wine as well as ever. Those rivets have lasted eighteen hundred years! It is a strange thing to think about. What would the housewife have said if some one had told her that her cracked pot would outlast the Roman Empire?—*Sunday at Home.*

A RESPECTFUL BOY.

An old man entered a railroad car and was looking around for a seat, when a boy ten or twelve years of age rose up and said, "Take my seat, sir."

The offer was accepted, and the infirm old man sat down.

"Why did you give me your seat?" he inquired of the boy.

"Because you are old, sir, and I am a boy!" was the reply.

A hundred years ago there would have been little need to record, as remarkable, a similar incident. Among things that are good or hopeful in a rising generation, there is one great change for the worst manifest to everybody,—a declining spirit of reverence towards age and towards God. "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God; I am the Lord."—*Sel.*

Pleasantries.

A guileless girl wrote to her adorer thus: "Don't come to see me any more just yet John, for father has been having his boots half-soled and two rows of nails around the toes."

It is considered lucky to pick up a horse shoe, but a boy who tried his luck in a down-town blacksmith shop the other day has become skeptical and has his hand bandaged yet.

A big Yankee from Maine, on paying his bill in a London restaurant, was told that the sum put down didn't include the waiter. "Wal," he roared, "I didn't eat any waiter; did I?" He looked as if he could, though; and there was no further discussion.

Customer—"How much are these eggs a dozen?" "Dwenty-five cents," replied the German grocer. "Why, how's that? Jones sells them at twenty cents." "Und vy don't you buy ov Jones, den?" "Because he hasn't any this morning." "Vell, I will sell dem for twenty, too, ven I don't got any."

"What other business do you follow besides preaching?" was asked of an old colored man. "I speculate a little." "How speculate?" "I sells chickens." "Where do you get your chickens?' "My boys fetch 'em in." "Where do they get them?" "I doan know, sah. I'se allers so busy wid my preachin' dat I ain't got no time to ax. I was a gwine to inquire de udder day, but a 'vival come on an' tuk up all my time."

THE MESSENGER.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, NOVEMBER 21, 1883.

The meeting of the Potomac Synod in North Carolina seems to have inspired the brethren to write for the MESSENGER. We are glad of it, and wish a like spirit would prevail in all sections of the Church.

Especial attention is called to the annual meeting of the Society for the Relief of Ministers and Ministers' Widows, a notice of which we publish this week.

Our esteemed contemporary, *The Lutheran*, has so far misapprehended the article of one of our contributors as to think the MESSENGER wishes to settle the terminology of the Lutheran Church. We are sorry we have not space this week to set it right.

We always make an effort to attend the Anniversary Meeting of the Methodist Church Extension Society, which is usually held in this city. The one held last Thursday evening was exceptionally fine. During the past year 434 churches have been aided, many of them built on missionary ground. The slips distributed contained a map of the United States and showed the places where the churches that have been helped are located. It is wonderful to see how the map is dotted with red crosses. We wish we had a copy of the slip to send to every minister of our Church.

From accounts given elsewhere it will be seen that the town of Shenandoah, Pa., has been visited by a large fire. The sufferers have the sympathy not only of the citizens of Chambersburg, Somerset, Milton, and many other towns, who have gone through the same ordeal, but of humane people everywhere, and we are glad to see that substantial aid is being sent to them.

COMMITTING PROVIDENCE.

"Joe Blackburn," as the irreverent newspapers call the ex governor of Kentucky, is quoted as saying this, in a prophecy anent the coming contest for the speakership of the National House of Representatives; "Carlisle will be elected. I am a Presbyterian; I believe in foreordination, predestination, the preservation of the saints, and that whatever is to be will be, whether it ever happens or not; and I tell you Carlisle will be elected. He ought to be elected, you see, and I think he will be."

We are not interested at all in Mr. Blackburn's preferences or prophecies, but the characteristic remark we have quoted illustrates the style of some people in claiming that Providence is on their side. If the decretal system were to be judged by the way men have pledged the Almighty in advance, it would not stand the test. If Mr. Carlisle should not be elected, disbelief in what had been divinely fore-ordained would prevail only because it would be held that the ex Governor had no right to commit Providence to his views. It is not always safe to saddle things upon the good Lord, and false prophets often put their own judgment at a discount. Once upon a time, when a railroad was to be located, a minister, greatly interested in his neighborhood, said it had been decreed since the foundation of the earth that the locomotive would come snorting through that valley. "There," he said, "is the gap left in the mountain for the very purpose!" The speech was regarded as conclusive. But the engineers managed to take the road around the hill, ten miles away, and the people concluded either that Providence was defeated or that the preacher had no right to speak for Him. A sort of John Jasper once told his hearers that if they did not repent the evil one would get them "shu's I kill dat fly." He made a stroke at the insect, but had to exclaim, all discomfited: "Dar! Shu's youse borned I'se dun gon miss it!"

INDUSTRY AND MORALS.

In a late number of the MESSENGER we called attention to the School of Industrial Art established in this city by Mr. Charles Godfrey Leland, and said that our interest in institutions of the kind proceeded from high moral and religious considerations. This assertion we repeat. The products of such schools, for purposes of domestic utility or ornamentation, or as sources of revenue are not to be underrated; but a greater consideration is to be found in the effect the work has on the character of the producer.

People often estimate the results of labor in an outward mercantile way, that would regard money-getting as the highest good. According to their theory, the excellence of even a penal institution is to be measured by the large returns it makes to the State, and not by any good effect it may have upon the life of the convict. Things may be, and often are, run on that line, and those who advocate the policy may seem to show by figures that crime is profitable; that is, that criminals make more than it costs to support them, and the logical inference would be, the more we have of them the better it will be for the public treasury. The proposition is a monstrous one, and it must be suspected when held up nakedly to view; and a less superficial examination of the case will reveal the fact, that there is not only a theoretical fallacy but a financial lie at the bottom of it.

We cannot pursue that particular thought farther, but leave it to say, that the same error in regard to labor, obtains where there is no supposition of crime; that is, men generally go on the presumption that its only object is to gain a livelihood or acquire wealth. The good effect of work, and the bad effect of idleness on the whole being of man himself, is left entirely out of the question.

The first question asked by many, for instance, in regard to an industrial art school is, "Will it pay?" And some have gone so far as to almost demand in advance the guarantee of a market for the wares they may make, as a condition of their looking upon the enterprize with any degree of toleration. As this demand often grows out of the anxious necessities of people, forcing them to look for remunerative employment, it is entitled to respect. But evidently the matter of returns in that form depends as much upon the person and circumstances as it does in the case of any one engaging in a mercantile pursuit or studying a profession, with the chances in favor of perseverance and skill, in handicraft especially, as the *designing* which is emphasized quickens ingenuity and will continually open new industries.

But that is not the greatest advantage. Results are not to be estimated by the commercial value of a product lying outside of a child who may have carved a panel or moulded a vase. Future artisans and artists may find hard work in competing with machinery if that be all. The underlying advantage will be in the developed capacity of the child, in the strengthened mind and trained hand that will give him resource and character and general fitness for any emergency of life that may be before him. It will give him habits of industry and thrift which are more than anything else.

The Roman maxim, "Nothing without labor," is as old as the book of Genesis, and did not apply chiefly to man's external estate, but to his own proper being. Some men look upon labor as we now have it, as a primal blessing; but although man might not have been a mere dreamer in Eden, the earth was cursed for his sake, and thereafter he was to live by the sweat of his brow. In the changed abnormal state of things brought about by the fall, man found a penalty, and labor was one of the fundamental conditions of his success in any thing. But toil was turned into a channel of health and blessing. That law has held ever since. The grace brought to us in Jesus Christ has not superseded but only sanctified it, by bringing the life and powers of God to our aid in the struggle. The child of the millionaire cannot learn to walk or to read without effort, and in all the departments of our physical, mental or spiritual being, nothing outside of us can do away with the necessity of our own exertions. The man who would succeed in abolishing all work in the hope of relieving the world of misery, would only reduce all human beings to weaklings in body and imbeciles in mind, whatever their outward circumstances might be. The decrease of toil has always brought with it the deterioration of man.

But idleness not only weakens the minds and bodies of men; it weakens their morals. Facts show this. The best writers on Social Science, prove idleness to be one of the greatest causes of crime We talk much and rightly against intemperance, but close examination will show that it and other evils are often the mere effect of indolence.

On this ground we put our plea for art and technical schools. The apprentice system seems to be gone; children look for easier ways of making a living, and are lured along a flowery road to vice. Nothing will better serve to arrest them and tone them up more effectually than skilled labor. For this there is a tremendous demand in our country. But even if there should be no immediate financial return for their work; if the industries now opening to them should not prove attractive before they are commenced, teach them to do something of the kind for their higher interest—to keep them from jails and start them in the way of usefulness and happiness.

The *College Student*, published at Franklin and Marshall College, Lancaster, Pa., is one of the best journals of the kind that comes to our table. It often contains articles worthy of publication in the ablest reviews of the land, and besides is full of news and personal gossip of great interest to former students of the institution. What we want is something to bind the alumni to their alma-mater, and the *College Student* helps to do that by keeping up associations. The price is only $1 for the College Year, and it should be subscribed for by all who have been connected with our schools. The contents of the November number are given in another place.

The Board of City Trusts conferred a benefit upon Girard College last week, by electing Ellwood S. Gloninger, M D., resident physician to that institution. Dr. Gloninger graduated from the University of Pennsylvania in 1877, and has shown himself to be a man of rare talents and industry, and he will doubtless fill the position to the satisfaction of all. He is the son of Dr. D. Stanly Gloninger, who graduated at Marshall College in 1846 and has long been known as one of the most successful practitioners of Philadelphia. It is pleasant to know that the sons of the sires are doing well.

The table of contents of the *Guardian* for December will be found in another column. The number contains an extra amount of reading matter, and it is all of good quality. Now is the time to arrange for an increased circulation.

Brother Binkley's report this week comes from Maxatawney, Berks county, where Rev. A. J. Herman is pastor. He has obtained eighteen new subscribers for the MESSENGER and forty-five for the *Hausfreund*. And he is not done yet!

THE LATE ADAM B. WINGERD.

He was a representative man in the best sense of the word. He was such in the various spheres within which he moved; but we knew him best as a worker and leader in the Church, and as such we will speak of him, now that he has exchanged worlds and departed from us to join the assembly above.

We shall not speak of his death as a calamity, over which bitter words of regret should be spoken. His work was done; he filled out the time allotted to him. We will not say that the Church has met with a heavy loss by his death, but rather, that she gained by the efficient service which he rendered while he was permitted to live and labor in her behalf. They who have been associated with him in the Lord's vineyard, while they mourn his absence, may rejoice in that he fulfilled his high trust, and has entered upon his reward.

Mr. Wingerd was no ordinary man, as those who knew him are fully aware. His earnest Christian character, genial companionship and remarkable intelligence will never be forgotten by his co-laborers in the Church. We always regarded him as one of the most far seeing, wide awake and efficient elders at our synods, whether as committee-man, member of the different boards of the Church, or on the floor engaged in debate. In this last he had probably no superior, and few equals, among the elders, in the whole Reformed Church. Had he chosen a calling that would have more fully called forth his forensic powers he would have become famous as a public speaker. He did not, however, seem to be conscious of any ability in this respect. He evidently never spoke to gain reputation or applause. His gifts were of a high order, and, with entire self-abnegation, he used them for God in the service of His Church.

As a companion and friend he was one of a thousand. His conversational powers were remarkable, which, together with his genial presence and charming manners, made him the life and center of any social circle. He was devoted to his friends, and spoke no ill of an enemy. Not faultless himself he sought to cover the faults of others He was a true friend to the friendless and poor; and though occupying a high social position himself he seemed to be perfectly innocent of any knowledge of the fact, and was as accessible to the most humble in station as if himself were one of them. His knowledge of the Church, her wants, operations, institutions, was most intimate, and to her interests he devoted all the energies of his noble heart and cultivated mind. He was one of the burning and shining lights in the eldership of the Reformed Church.

We need more such men. Not a few of his class still remain to labor in the Church militant, and we pray that their number may increase. The office of elder is of great importance; and who now will fill the vacancy made by the death of Elder Wingerd? If his example be followed by others who hold the sacred office, it will be well for the cause he loved so much, and to which he devoted his active life. K.

Communications.

CLAREMONT COLLEGE.

Claremont College is an institution located at Hickory, a thriving town, ten miles west of Newton, N. C. It was organized by the Rev. A. S. Vaughan, principal, for the higher education of the young women of the State, and especially of the daughters of the Reformed Church.

Before our unhappy civil war, Mr. Vaughan was, for some time, President of Catawba College. In this capacity he visited all our churches in the State, made addresses, preached sermons, and delivered lectures, on the necessity and importance of a liberal education for the sons of the church. The people responded to his appeal, giving him obligations for the endowment of the institution, amounting to nearly $60 000. Through these efforts he became personally acquainted with many members in all our congregations. The war interrupted his labors, and he deemed it prudent to return to the North.

After the close of the war some of his personal friends and acquaintances at Hickory invited Mr. Vaughan to come among them and open a female seminary; but circumstances at that time rendered it impracticable to accept the invitation. Nothing further was done until the year 1880, when the late Rev. Dr. Fisher made a visit to the Reformed Churches in North Carolina, and seems to have been the means of reviving interest in female education, and inspiring stronger hopes among the people. After his return the citizens of Hickory renewed their invitation to Mr. Vaughan, and pressed it with greater urgency than before. Dr. Fisher joined with them in commending this matter to his favorable consideration. The final result of these negotiations was that on September 8. 1880, Mr. Vaughan opened Claremont College in the basement of the Reformed church at Hickory. As there was no more suitable building available the seminary was continued in this place for the period of two years.

Meanwhile, prominent members of the Reformed Church, supported by some other enterprising and liberal citizens, procured land, raised funds, and went forward with the erection of a commodious brick building, which, by the Fall of 1882, was so far completed that the school could occupy the chapel and recitation rooms. Since then additional funds have been subscribed and collected; and when, in May last, it was my pleasure to visit the institution, the mechanics were progressing with the work, and the structure is now nearly or altogether finished.

The institution is organized under a Board of Trustees, which is self perpetuating; but the charter provides that a majority of the members of the Board shall be members of the Reformed Church. Whilst its doors are opened on equal terms to all families, Claremont College is thus virtually a female seminary under the control of our Reformed membership.

The building is a modified Italian villa; and, according to the proposed plan, is part of a much larger structure, which is designed, when the plan is fully carried out, to accommodate about 200 pupils. The part now erected will cost about $9,000. The whole amount has been secured by subscriptions and notes; the design being to pay all expenses as they are incurred, and thus contract no burdensome debts. The grounds belonging to the building include about twenty-four acres.

A part of the land was donated by Mr. John W. Robinson. Messrs. A. A. Shuford and A. L. Shuford, members of the Reformed church, have been liberal donors, and have given much valuable time to overseeing the progress of the work. Mr. J. G. Hall, President of the Board, a spirited gentleman of the town, has also been an active friend and a liberal supporter of the college.

The aims of this institution are of a high order. Established on Christian principles, its purpose is to furnish a thorough and full course of education for young women, both from the more cultured and the uncultured families of our congregations and of the community in general. By visiting, preaching and lecturing in many parts of the State, Mr. Vaughan has awakened a great deal of interest and sympathy. He has the hearty approval and endorsement of Gov. Thos. J. Jarvis; besides a number of gentlemen of standing heartily co-operate with him in his noble enterprise.

The Principal is supported by a good corps of teachers. At present the number of students in the institution is about sixty. There are, however, many applicants which must be refused for want of adequate accommodations.

As I have said, the plan is extensive; but shall not now enter further into particulars. The scheme includes a purpose to meet the needs of all the poorer families of our Church; and so far as I understand the conception, it appears to me to be not only good but also practicable. When at Hickory, I walked with Mr. Vaughan over the grounds, and went through the building; I inquired into the character and prospects of the institution; and what I saw and heard was very gratifying. More has been accomplished within three years than beforehand I had reason to believe.

The Principal is engaged in a very necessary and important work. Claremont College merits the sympathy and confidence of all who love the progress of the Reformed Church in that State.

E. V. G.

REMEMBER THE ORPHANS.

At the last annual meeting of the Synod of the Reformed Church in the United States, held in October last, in Reading, Pa., the following action was passed with reference to Bethany Orphans' Home:

Resolved, That we express our gratitude to the great Head of the Church for permitting us to have part in this great charity.

Resolved. That we express our gratitude to our merciful Father by several remembrances by will, for donations by persons still living, and for all other contributions received during the year.

Resolved, That we kindly commend our dear Orphans' Home to the prayerful consideration of all who are about to make a disposition of their worldly goods by will.

Resolved That we are fully persuaded that the holy joy experienced by cheerful contributors as well as the sacred pleasure of nurturing the Lord's orphans are of the precious fruits of consecrated life, and that we sincerely believe the word of the Lord, that it is more blessed to give than to receive.

Resolved, That we heartily thank the members of the Board for their faithful labors during these years of special trial.

Resolved, That the favor of our churches shown in many ways, and the enlarged opportunities lead us to approve of the Board's suggestion to extend the usefulness of the institution.

Resolved, That the Board of Managers be instructed to address an appeal to every pastor and Sunday-school superintendent in the Synod, asking every member, young and old, to remember the Home during the Christmas season, in liquidation of the present deficit, and at the same time not to forget the demands of the Home during the year.

Bethany Orphans' Home was founded in 1863. It is now twenty years old. During this period of time our heavenly Father has watched over it with marvelous tenderness. Without interruption He has raised up helpers for it in every time of need, and for its inmates He has provided the bread that perisheth and that which endureth unto everlasting life. In times of trial He came to our help, and out of the ashes of our former dwelling has arisen a second house which far surpasseth the glory of the former one. We have a healthy location, and our fields yield their increase in due season. We rarely have a case of sickness, and eat the bread harvested from our own acres. Not only the Board of Managers, but the Church to which this Home belongs, feels impressed with the conviction, that, after twenty years of such mercies, we ought to take a step forward and enlarge its usefulness. With our large building but partly occupied, we dare not turn a deaf ear to the cry of the fatherless. Our dear Zion abounds with homeless orphans. Bleak winter is at our door. The sad, hungry, shivering forms of Christ's little poor ones haunt the minds of all right feeling people. Here we have a large building, with many comfortable beds empty, waiting to give poor orphans a cosy warm nest during the cold nights of winter. Our steam heating apparatus warms every available corner of the dwelling. While outside the uncared for fatherless are shivering, here there is abundant warm room which nobody uses. Is it not high time for our Church to say: "Come in, ye blessed of the Lord."

We have concluded to increase the number of inmates in the Home. Instead of having from 50 to 60, we must have from 80 to 100. In order to do this without burdening the institution with a new debt, two things must be done:

(1) We shall have to pay a floating debt, arising from accumulated deficits for current expenses, amounting to about $2,000.

(2) We shall have to increase the annual receipts. The Home can be amply provided for, if all the pastors and congregations will regularly secure an annual offering for its benefit. By this method the burden will not fall heavily upon any one. Our source of income will be a healthy one and not make the cause dependent upon chance and spasmodic efforts.

This cause needs no commendation at our hands. It lies near the heart of our blessed Redeemer. His mighty arm rescued our orphans' family from the raging midnight flames. Whoever is Christlike, is the orphans' friend and helper. The dear Christ is calling upon us: "Take me in, in the person of my little ones."

We hereby appeal to the friends of our Home in all the Synods, and entreat the pastors, consistories and Sunday-schools of the congregations kindly to remember our Home during the coming Christmas season and secure offerings for it in such ways as they may deem proper. Cultivate a helpful, working sympathy with the orphans in the hearts of all the people. It will help to educate and train our people in habits of more active beneficence for the general objects of Christ's kingdom. By order of the

BOARD OF MANAGERS.

THE CLOSING SCENES.

The late meeting of the Synod of the Potomac at Newton, N. C., was in many respects the most interesting and pleasant the Synod ever held. The many pleasing incidents connected with the long journey to and from, the kind and generous hospitality of the people, the harmony of the meeting itself, together with other things, combine to connect with this meeting most pleasant recollections. But there is connected with it also that which is very sad and sorrowful, and which will cause this Synod to be remembered with sadness as well as with joy.

This is the death of the venerable Vice-President of the Synod, Rev. Mortimer L. Shuford, before he had quite reached his home.

Bro. Shuford had tarried behind all other members of Synod, in order to visit once more his relatives and the scenes of his childhood in North Carolina. His wishes gratified in this respect, he started homeward on Monday, Nov. 5th, expecting to reach his family the following day.

On the way he was taken violently ill. On reaching Washington he went at once to the house of an intimate friend, Mr. C. A. Burdine, 14 F. St., N. W., reaching there about 10 o'clock at night, but almost double with pain. A physician was called and remedies administered, but without effect. His family being telegraphed for reached him at 2 o'clock on Tuesday afternoon, but such was his condition from pain and the effects of medicine, that they were not able to hold any connected or satisfactory conversation with him. He, however, was able to recognize them, and gave them to understand that he realized his condition and was ready to depart if such were the Lord's will. He lingered until nearly 2 o'clock on Wednesday morning, Nov. 7th, and then calmly and peacefully as a child in its mother's arms fell asleep. His lifeless body was brought to his home at Burkittsville, Frederick county, Md., that same morning and placed in the church, adjoining the parsonage, in front of the altar at which he had ministered for eleven years. His burial services were held on Friday morning, Nov. 9th. There were present the brethren G. L. Staley, D. D., E. R. Eschbach, D. D., J. S. Kieffer, L. G. Kremer, S. S. Miller, A. C. Geary, N. H. Skyles, A. J. Heller, and H. W.

and T. F. Hoffmeier of the Reformed, and Revs. — Beard and L. A. Mann, of the Lutheran Church, all of whom took part in the services, and Revs. H. G. and Geo. Bowers, and M. L. Young, of the Lutheran, and elder Slifer of the Dunkard Church, and also the elders Joseph Cronise and Dr. G. W. Crum, of the delegates in attendance at Synod. The service used was the burial service in full as given in the order of worship of which Bro. Shuford was very fond. His favorite hymns, "I would not live alway," "Asleep in Jesus," and "Dearest of all the names above," were sung by the choir of the Lutheran Church, who had kindly offered their services. No sermon was preached, but very interesting, appropriate and comforting remarks were made by the brethren Staley, Skyles and Kieffer.

At the conclusion of the services in the Church, the consistory slowly and sadly carried the remains of their loved pastor to the cemetery, a little way back of the Church and parsonage, and gently laid them to rest while the comforting words were spoken. "I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not even as others who have no hope." "Blessed are the dead who die in the Lord."

The morning was wet and rainy, still a large congregation assembled to take part in the services and show their regard and esteem for him who had so long been their pastor and friend.

Another hand will prepare for publication an account of the life and labors of our departed brother, and a special service in his memory will be held in the near future in the church at Burkittsville. T. F. H.

CONSECRATION AT SPRING GROVE.

On Sunday, Nov. 4th, a new Reformed Church was dedicated in the village of Spring Grove, York county, Penna. On this occasion the pastor, Rev. H. Hilbish, was assisted by Rev. Dr. J. H. Dubbs, of Lancaster, Rev. Dr. I. S. Weisz, of York, and Rev. D. U. Wolff, of New Oxford, Adams county. Dr. Dubbs preached in English on Saturday evening, and in German on Sunday morning; Dr. Weisz in German on Sunday afternoon, and Rev. D. U. Wolff in English on Sunday evening. The audiences at all these services were large and attentive.

The village of Spring Grove has grown up within a few years, and promises to become a large and important town. The erection of the new church is due in great measure to the earnest and per-evering labors of Rev. H. Hilbish, within whose pastoral charge the village is situated. All concerned in the work deserve credit for the good taste displayed in the building and for their liberality in meeting the necessary expenses.

MEETING OF SYNOD OF THE NORTH-WEST.

The Synod of the North-West convened in annual session in the Reformed Church at Milwaukie, Wis, October 3, 1883.

The session was opened by the retiring president, Rev. C. Schaaf, with an able and appropriate sermon.

Rev. Dieckman, of Louisville, Ken., was elected President.

Special attention was given to the work of the Church in general.

The Mission House, it was reported, had had another prosperous year. It is again necessary to enlarge the buildings in order to accommodate those wishing to enter it. There are fifteen students in the theological department.

The Board of Missions has given due attention to missionary work. The result has been encouraging, notwithstanding the difficulties that had to be encountered. There are twenty-eight missions under its care, and the prospects are that some of them may soon become self-sustaining.

Rev. M. G. I. Stern submitted the report of the Board of Church Extension, showing successful work. The missions of Chicago, St. Paul and other places have received pecuniary aid, enabling them to erect houses of worship. This Board acts in concert with the Board of Missions.

The action of the Board of Orphans' Home was confirmed. It is the latest enterprise of the Synod. A valuable site within two miles of the court-house at Fort Wayne, Ind., and beautifully situated, fifty seven acres in all, has been purchased, and the contract for a neat and substantial building, to cost $9,000, has been closed. Rev. John Rettig, the "House father," has already removed to Fort Wayne, and entered on his duties.

The Synod resolved to celebrate the 400th anniversary of the birth of Ulrich Zwingli with appropriate services, commemorative of his life and work as a great Reformer.

The Synod adjourned on the following Saturday, to meet in general convention in St. John's Church, Fort Wayne, Ind., October 7, 1884.

ONE WAY TO CREATE AN INTEREST IN FOREIGN MISSIONS.

Rev. A. C. Whitmer, pastor Reformed Church at Mifflinburg, Pa., sends us the following, which speaks for itself:

I have, at different times, spoken of our Foreign Missionary Aid Society here, organized four years ago. We meet on the first Wednesday evening of every month, and these meetings are more largely attended, especially by the children, than any other Wednesday evening service. At the November meeting I showed some curiosities from India (idols, bells, toys, sandal, shells, scorpion, woodwork, needlework, bracelets, mats, soap nuts, &c., &c.,) to an unusually large audience, and showed them again on Saturday, after catechetization. I have just written to Rev. A. D. Gring to send me a collection of Japanese curiosities, which I expect to use to advantage. Such things have a good effect upon old and young. They make the heathen world more real to them.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

Communion at Ridgely, Md.—The new missionary at Ridgely, Md., Rev. C. W. Levan, commenced his regular pastorate with the celebration of the Holy Communion on November 4th, the Sunday following his ordination and installation. To prepare the hearts and minds of his people for this blessed sacrament, services were announced for Wednesday, Thursday and Friday evenings, and preparatory services on Saturday afternoon. Rev. J. S. Hartzell, of the Committee of Ordination, remained with the pastor and assisted in these services, preaching the sermons.

Enthusiastic congregations assembled on each occasion, the community at large attending in large numbers. In the number of communicants it was the largest communion ever held in the mission; five persons were added by certificate. The pastor is very much liked by the entire community, not only personally but in his official capacity, and he feels very much encouraged in his work. There is a steady flow of emigration from Pennsylvania, and we believe the day is not far distant when Bro. Levan will have a self-sustaining parish. He has several other preaching points, with encouraging prospects for congregations. The whole Eastern Shore of Maryland seems to offer itself to him as his vineyard and invite him to extend the Master's work. We have only one advice to give and that is that the congregation worshipping a few miles beyond Easton should secure a house of worship in that town. It is the largest and most important town on the Peninsula, and should, therefore, not be overlooked. J. S. H.

New Holland, Pa.—On Tuesday evening, October 30, a missionary society was organized in the Reformed Church of New Holland, Pa., Rev. D. W. Gerhard, pastor. A constitution was adopted and the following officers were elected: Henry J. Bosore, president; Elias Groff, vice-president; A Percy Sutton, secretary, and Rev. D. W. Gerhard, treasurer. The society started with eighteen members, but some new names have been added to the roll since then.

Sunday, the 18th, was missionary Sunday in the Reformed church of the same place, when Rev. Dr. Theo. Appel, Superintendent of Missions, preached on the subject of missions in the morning, and on the same subject in Voganville in the afternoon.

Jordan, Pa.—Rev. E. J. Fogel, pastor of the Jordan charge, in Lehigh county, Pa., recently confirmed 46 persons in the Union Church and celebrated the holy communion with 370 guests. In the church at Cedarville, he confirmed 16 persons and also celebrated the communion.

New Holland, Pa.—The additions at the Fall communions held in New Holland charge, Rev. D. W. Gerhard pastor, Zeltenreich church, four by confirmation of whom one received adult baptism, three at Heller's Church by adult baptism and confirmation, and one by renewed profession of faith, and at Voganville, one by adult baptism and confirmation and two by certificate. Since 1867, 260 adult persons have been baptized in the New Holland charge.

Mt. Bethel Charge.—The first communion season under the present pastorate, was brought to a close at Roxburg, on the 11th inst., in the afternoon. Four persons were added to the church, one by confirmation, two by profession of faith and one by certificate—all heads of families. The services were largely attended, and the offerings amount to $35. On the 11th of November Rev. A. R. Thompson was duly installed as pastor of the charge. The installation sermon was preached by Rev. H. Daniel. After a short address by Rev. J. C. Neff, the installation services were also conducted by the same. A vast congregation was present to greet their new pastor.

Pottsville, Pa.—At Trinity Reformed Church last Sunday, there was a specially gladsome service. In the morning Rev. T. G. Apple, D. D., President of Franklin and Marshall College, delivered a sermon on "Music," and in the evening on "Love and Law." Both sermons were not only eloquent and interesting, but full of pith and point, and marked the reverend gentleman as one of the best pulpit orators that has ever visited Pottsville. At the conclusion of the morning service Rev. Bartholomew, the pastor, said there was still a debt of $50 on the organ and he didn't propose to dedicate it—wouldn't give the Lord an organ on which there was a small debt. From the way the contributions began flowing in and the fact that the organ was dedicated in the afternoon, we are satisfied the pastor's sentiments were concurred in by the congregation. During the afternoon the dedication took place. Arthur Smiley presided at the organ, which is pronounced by musical experts one of the most evenly balanced in town. This is the culmination of Rev. Bartholomew's two years' work here. He has had the church repainted inside and out, recarpeted, stained glass windows put in, improvements of various kinds made, and finally a new organ. The new life he has infused in the congregation has been felt in many ways, while he has won their warmest love.

Broadheadsville, Pa.—The Fall Communions of the Broadheadsville charge, T. A. Huber pastor, were brought to a close Nov. 11th, 1883. Sixty-seven persons were added to the church by confirmation, 49 to the Eldred, and 18 to Salem Reformed Church, Pleasant Valley, Pa. The catechetical class at Eldred presented their pastor with two valuable works, one The Authorized Edition of Dr. Young's Analytical Concordance; the other, Mother, Home and Heaven. The donors will be held in remembrance. Communed, 678; collections for benevolence purposes. $43.50. All the services were well attended.

Sellersville, Pa.—Rev. J. G. Dengler held communion services in the St. Andrew's Church, Bridgetown, on last Sunday morning. Rev. L. C. Sheip, of Doylestown, assisted the pastor, and preached an interesting and instructive sermon.

South Bethlehem, Pa.—The Fall communions were brought to a close in the South Bethlehem charge, Rev. N. Z. Snyder, pastor, on Sunday, November 11th. The attendance upon the divine ministrations was good throughout. The offerings were as follows: South Bethlehem, $8.65; South Easton, $12.66; Salzburg, $4.51; and Freemansburg, $6 12. The Harvest Home contributions, of which no mention was made heretofore, amounted to $49.18. The Sunday-school offerings, for benevolence, during the last three months were $22.24.

Rehrersburg, Pa.—Rev. G. Wolf, of Myerstown, administered the Lord's Supper to 82 communicants in the Rehrersburg Church on Sunday morning, the 18th inst.

Hamburg, Pa.—The Lord's Supper was celebrated on the 11th inst. in St. John's Church, Hamburg, Rev. Percy Y. Schelly officiating, and 141 persons communed. A catechetical class of fourteen members has been organized by Rev. Schelly, in the same church.

Bernville, Pa.—Rev. T. C. Leinbach's catechetical class in the North Kill Church, Bernville, collected $32 towards buying a clock and communion service cup for the church. The purchases were made at a cost of $13, and the class decided to give the remainder to the Orphans' Home at Womelsdorf.

Sinking Springs and Hains.—On the 11th inst. Rev. W. J. Kershner held communion service in Hain's Church, near Wernersville. The Lord's Supper was partaken of by 392 persons. On the Saturday evening previous Rev. Kershner organized a class of twenty-seven catechumens in St. John's Church, Sinking Spring.

Synod of the Potomac.

Mercersburg, Pa.—The installation of Rev. J. W. Knappenberger, the newly-elected pastor of Mercersburg charge, Reformed Church, will take place on the 25th inst.

On Thursday evening, 8th inst., the young ladies and gentlemen of the Reformed Church, Mercersburg, met at the parsonage, and organized a Sociable. The object is to further the Sunday-school work, and afford literary entertainment for its members.

Newton, N. C.—Rev. A. P. Horn was installed pastor of Grace charge on the 11th inst., in the presence of a large congregation. Rev. J. Ingold preached the sermon, and Rev. J. C. Clapp conducted the Liturgical services.

Pittsburgh Synod.

Emlenton, Pa.—At the recent communion held in the Emlenton charge, Rev. R. C. Bowling, pastor, ten persons were added to the church.

New Stanton, Pa.—At a communion held November 11, in the Trinity Reformed church, New Stanton, of which Rev. J. W. Love is pastor, five young persons were added to the membership by confirmation. Three were added by confirmation and one by certificate at a communion held in June last. There were upwards of forty communicants at this fall communion, which is a larger number than ever before communed at one time. The congregation was organized eight years ago as a branch of the Seanor congregation, one and a half miles from the village of New Stanton, and bids fair to outgrow the mother.

Stoyestown, Pa.—Stoyestown charge, Somerset county, Pa., has enjoyed another refreshing communion season. During the eight months pastorate of Rev. Wm. D. Lefevre, 43 communicant members have been added to the charge.

Somerset Classis.—At a special meeting of the Somerset Classis held at Myersdale, Nov. 7th, Rev. Wm. W. Deatrick resigned the presidency of the Classis, and Rev. S. T. Wagner was chosen in his stead. The pastoral relation between Bro. Deatrick and the New Centreville charge was dissolved, and he was dismissed to Clarion Classis. His congregations and the Classis part with him with great reluctance. Revs. Shick, Bridenbaugh and King were appointed to supply the vacant charge, and instructed to hold services at least every three weeks. Mr. Deatrick's resignation of the field in which his services have been so acceptable, has been brought about by the conviction that he can do greater service for the Master as a teacher in one of the schools of the Church.

Synod of Ohio.

Ironton, O.—The congregation at Ironton, O., Rev. A. Toensmeier, pastor, on the 7th of Oct., held a mission festival. Rev. J. M. Grether assisted the pastor, preaching the sermon. In the afternoon the Sunday-school had its festival. The visiting brother and pastor made each a short missionary address to the children. A collection was lifted amounting to $11.04. Rev. G. preached also in the evening. The collections at the two services amounted to about double of that contributed by the Sunday-school. Altogether it was truly a refreshing time to all.

Columbiana, O.—Rev. J. Huston Bomberger, pastor of Columbiana charge, was married on the 25th of October, to Miss Pauline W. Icenhour of that place. The groom is a son of Rev. J. H. A. Bomberger, D. D. Rev. J. M. Kendig officiated. The well wishes of many friends go with the young brother and his helpmeet.

Synod of the North-West.

Lincoln, Neb.—The missionary in the state of Nebraska, Rev. E. Erb, writes: "The missionary work is still going on in Nebraska. At our last communion held in September, seven young persons who had been instructed in the catechism for a whole year, were received into the church. In this way we are taking root in the soil of this prosperous State. But the people who come here are truly pilgrims. Many locate at one place so as to have the favored land before them that they may choose the better. In this way we lose, and it shows the necesity of having more missionaries scattered through the State. We just dismissed one of our elders and his family, they locating in Holt county, this State. At this point we might now organize a congregation had we the man to put there. Other members are there already. He resides at Emmett, Holt county, Neb., a new town. Could we only follow our people as they go out in the frontier, we would be able to take and possess the land. We have had a prosperous year. Emigrants are coming from all directions. Will the Reformed Church take time by the forelock!"

Kingston, O.—The Lord's Supper was administered in the Salem congregation of the Kinnikinnick charge, Rev. L. B. C. Lahr, pastor, Nov. 4th. It was a propitious day. The attendance was large, and a goodly number communed. There were three accessions, two by confirmation and one by re-profession.

Tuscarawas, Charge.—The Fall communion services have been held in three of the congregations comprising this charge. Thirty-seven were received into full membership of the church. Thirty-six by confirmation and one by re profession.

Waterloo Ind.—A new church located about fifteen miles north-west of Waterloo, in the charge of which Rev. F. F. Christine is pastor, was dedicated on the 28th of Oct. It is a very neat and well-finished frame structure, 35x45 ft. The erection of this church, at a cost of nearly $3,000 is an achievement that indicates great liberality and a genuine Christian spirit. The congregation does not exceed twenty five in number. All of the amount required was raised within $200 in a quiet way before the day of dedication. The audience room will seat about two hundred persons, and is quite attractive in appearance and tastefully finished throughout.

The day was a rainy one, yet the church was confortably filled. Rev. L. Grosenbaugh preached the sermon. After the sermon but a few moments were required to secure the remaining part of the debt, and the church was therefore dedicated free of debt. The charge is in an excellent condition. The charge has now three good churches with a fine membership.

White Pigeon, Mich.—At a special meeting of St. Joseph Classis, held Oct. 29th, at White Pigeon, Mich, the pastoral relation between Rev. D. H. Reiter and the Wakeshma charge was dissolved, and Rev. D. H. Reiter dismissed to the Congregational church. Rev. S. P. Myers was received from Shelby Classis.

Clerical Register.

Rev. Wm. W. Deatrick is about to take charge of Clarion Collegiate Institute at Rimersburg, Pa., where a wide field of usefulness awaits him.

The address of Rev. J. Shade has been changed from Summum, Ill., to Broken Sword, Crawford county, Ohio.

RELIEF SOCIETY NOTICE.

The annual meeting of the Society for the Relief of Ministers and Ministers' Widows, will be held in the Lecture Room of the Reformed Church, at Hagerstown, Md., on Tuesday, Dec. 4th, at 2 o'clock, P. M. A full attendance of members is requested. E. V. GERHART, Pres. of the Society.

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MISSIONARY SOCIETIES AND OUR ALMANAC for 1884.

As our Almanac for 1884 is mainly devoted to Missions, Home and Foreign, having portraits of our Foreign Missionaries Gring and Moore and their wives, and a lengthy and full article on Missions in the Reformed Church in the United States, we would call the attention of Missionary Societies to the same, and suggest that they can do much in the way of circulating it. They can do this to their advantage in a two-fold way: By ordering a good quantity of them and selling them at the regular retail price, thus realizing a profit which can go towards swelling their contributions to the cause, and by giving information on the subject now claiming the attention of our Church membership and others, and thus creating an interest in the cause and calling forth increased liberality towards its support.

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Now is the time for orders for these essentials in properly conducting our Sunday-schools to be sent in for the next year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Sunday-School Treasury.' and "Sunshine,' are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

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Miscellaneous.

For the Messenger.

A NOVEMBER WEDDING SONG.

Charles H. A. Esling.

Young bride of the Thanksgiving-tide,
May peace and plenty e'er abide
With gratitude thy hearth beside,

And Christian love, there brightly throw
A gladly kindled fireside glow,
Through all life's wintry gloom and snow.

And e'en the shadows born of it,
Like hearthstone witches lightly flit,
Whence only fireside fairies sit.

And when the bonds of earth are riven,
"The better part" to thee be given,
For household joys—THE BLISS OF HEAVEN.

November 18.

Selections.

In His death Christ is a Sacrifice, satisfying for our sins; in the resurrection, a Conqueror; in the ascension, a King; in the intercession, a High Priest.—*Luther.*

"Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the great Master's steps be thine."

God never promised us happiness here in any perfect form; and they who complain most of its absence are commonly those who have least deserved it, and have done least to secure it for themselves and to provide it for others.

Men seldom die of hard work; activity is God's medicine. The highest genius is willingness and ability to do hard work. Any other conception of genius makes it a doubtful, if not a dangerous possession.—*R. S. MacArthur.*

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
Kindness, good parts, great places, are the way
To compass this. Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

—*George Herbert.*

Science and Art.

An Egyptian obelisk in good preservation has been found in Rome near the site of the temple of Isis and Serapis.

Tell's chapel, on Lake Lucerne, has been restored with fine frescoes by the Society of Swiss Artists, and is now in the keeping of the Canton of Uri.

It is said that glass is gradually beginning to take the place of wood and iron in the construction of bridges in England. The inventor makes blocks of glass, which he hardens by a special process. In solidity it is said to leave nothing to be desired, and the cost is below that of bridges of wood or iron. Moreover, the glass cannot be injured by insects like wood, nor rusted like iron.

When the demolition of the Tuileries Palace was undertaken, a special committee was appointed to see that the work was duly carried out as specified in the contract, and to select such fragments of architecture as it should judge worthy of preservation. Now that the ruins of the palace have been entirely cleared away, it remains to arrange and classify the various fragments thus laid apart, and distribute them among the various city and State museums. These last relics of the old abode of French royalty—columns, capitals, cornices, bas reliefs, pedestals, etc., to the amount of at least fifty wagon loads—are now lying in what was formerly the central court of the building.

NEW TIME STANDARD.—The new time standard went into operation on the 18th inst. It seems to have been universally accepted and will facilitate such matters as arranging railroad schedules, without practically disturbing other interests.

"The time of the seventy-fifth meridian, to be designated as 'Eastern standard time,' which is one minute and three seconds faster than the present standard Pennsylvania Railroad time, has been adopted to take effect at 12 o'clock noon, on Sunday, the 18th instant.

"At above time and date the clocks in all offices and stations, and the watches of all officers and employes that are now set to the present standard, must be moved forward one minute and three seconds, to conform to Eastern standard time."

The railroad officials desire particularly to impress upon the public the fact that this change in standard time will not in any manner involve any other innovation, such as the twenty-four-hour system, which is not a part of the scheme.

Personal.

Matthew Arnold is not a success as an orator. He reads his lectures from sheets held close to his eyes, and drops his voice at the end of sentences, so that what he is saying cannot be understood.

Father Beckx, the Father General of the Jesuits, who is often spoken of as the "Black Pope," is almost ninety years of age, and finds the duties of the position too onerous for his age and infirmity. Consequently a vicar has been appointed to relieve him and take his place when he dies. The choice has fallen on a native Swiss, Father Anderledy, who is himself sixty-five years old.

Mr. John Wanamaker has been President of the Philadelphia Young Men's Christian Association for the past thirteen years, during which time he has contributed to the funds of the institution about $100,000. Feeling that other duties now demand his time and attention, he has resigned all official connection with the Association. He has, however, undertaken to secure funds for the enlargement of the Association library, and has already raised $1,000 for that object.

Le Voltaire declares that Prince Bismarck is not only a great timber merchant, but one of the greatest distillers in Germany. When he was only the owner of the little estate of Wendisch-Puddiger his operations in this way were comparatively small, not exceeding some 10,000 litres of "eau-de-vie" per month; but since he has become proprietor of Varzin he has gone into the distilling business on a more extensive scale. He has renewed all the plant, and introduced new and improved apparatus, steam supplying the motive power. At Varzin alone he now manufactures something like 80,000 litres of spirits in the month. Altogether he sells about 300,000 gallons of this product in the course of the year.

Items of Interest.

The Mormons are building a temple at Logan, Utah, for which the sum of $515,000 has been raised. The donations for the temple at Manti amount to $476,000. The temple at St. George was completed several years ago. Work on the temple at Salt Lake City still progresses.

School hours in the manufacturing town of Pawtucket, R. I., are to be changed in order to permit the children to "carry dinners" at noon and to distribute evening papers. The morning session will be held from 8.30 to 11.30, and the afternoon session from 1 to 4. It is encouraging to observe this small measure of adaptation in school administration.

The report just published of the British Howard Association specially condemns the practice of those persons in country districts who give indiscriminately to tramps, thus perpetuating a vicious and profitless race. Attention is drawn to the fact that the Prison Commissioners relax too much the penal and moral element of cellular isolation. It is maintained that recommittals are fostered by the easy work allotted to the worst offenders, as well as by allowing these habitual rogues to associate with each other in large rooms. With respect to juvenile offenders and neglected youth, the committee urge that the responsibilities of parents and friends should be more practically enforced, and that they should not be allowed to withdraw the children arbitrarily, in order often that they may minister to the dissoluteness of the parents.

The Germanization of Alsace proceeds painfully. It is not many months since great commotion was caused by an order that all discussions in the Municipal Councils should be conducted in German; and now there is renewed indignation at an attempt to banish French from the schools. Hitherto four hours per week have been devoted in the public schools to the teaching of French; this amount of instruction in that language has now been reduced by one-half. The newspapers are, of course, in arms. The design of the conquerors, they say, is to render French a dead language in Alsace; and there does seem to be reason in the complaint that the geographical situation of Alsace-Lorraine makes French as necessary a language as German. The *Journal d'Alsace* recommends that parents should themselves teach "their patrimonial language" to their children, and that German should not be used in the family.

TRAINED NURSES.—The Medical Societies of the State seem to be earnest in their efforts to establish schools for trained nurses. Dr. Gross, of this city, has urged their importance. He says that "every physician has at times felt the need of intelligent nurses to carry out his instructions and make critical observations in his absence," that "the sum total of human suffering would be reduced and many lives saved if there could be assured as an adjunct to the physician the presence of a nurse trained to her calling, trained to note the first symptoms of dangerous complications, and presence of mind and prompt action in emergencies." The Medical Society of Montgomery county seems to be taking practical steps in this direction. A committee appointed to report on the subject suggests free lectures by members of the society, on the following subjects:—Qualifications of a nurse, health, character, deportment, etc.; appliances of the sick-room, syringes, bed rests, cushions, etc.; medicines, mode of administration, poisons and antidotes; applications, poultices, counter-irritants, leeches, cups, baths, ice bags, etc.; methods of feeding; observation of condition of patients; special diseases requiring special nursing, such as typhoid fever and diphtheria; surgical dressing, laundrying, hemorrhages, children's diseases, and obstetrical nursing.

The Committee believes it will be practicable to allow a limited number of persons, if they so desire, to enrol themselves as "nurse pupils," subject to certain regulations; that such persons should be held to strict attendance, and that at the end of their probation, and after a satisfactory examination, they be given the Society's certificate of character and proficiency.

A BURNED TOWN.—On Monday, 13th inst., the town of Shenandoah was visited by a most disastrous fire. The burned district covers five acres and the loss is set down at $500,000, with only $100,000 insurance. The Methodist and Presbyterian Churches, the Academy of Music, and a large number of stores and dwellings, 200 buildings in all, were destroyed. Hundreds of people were rendered homeless, one woman died of fright, and several men were injured in fighting the flames. The weather was intensely cold.

The Pottsville Miner's Journal says:—"The scene during the conflagration is beyond description. Almost on the instant a hundred families were turned into the streets, and such streets. Most of them were a sheet of fire and were the scene of numberless escapes from injury and death. Many saw the futility of trying to save any of their property and quietly watched its destruction or assisted their neighbors. Others made desperate efforts to rescue at least a part of their household goods. The principal thoroughfares were thronged with men and women carrying beds. These seemed to be the most precious heirlooms, judging from the number I noticed on the backs of their owners. But in addition to beds all sorts of household necessaries were to be seen on all hands. One poor woman made her escape from a burning dwelling with the leg of a bedstead under one arm and under the other a tray full of dough, which the fire would have baked only too quickly. The dough she kept dropping every ten yards or so, but as quickly as it was dropped it was picked up again. By the time this is in print that dough will probably have been eaten, and it will probably taste palatable even if it has a little gravel in it. Every description of vehicle was pressed into service and did duty in removing goods of all kinds from the business places on Main and Centre streets. All the vacant lots in what was considered the safe portion of the town were resting places for all sorts of furniture. On a side walk on Chestnut street stood a square piano, minus the legs. Ordinarily that piano would have required, in its removal, six able-bodied men. Two men were sufficient to carry it out of John Cather's residence to-day. Main street, during the fire, was an almost inextricable mass of wagons, boxes, barrels, men, women, and children, and how the latter escaped being knocked down and seriously hurt or killed, is a problem I haven't time to solve. I heard of only one bad accident. A man named George Heaton had both legs cut off by an engine on the Lehigh Valley Railroad. Those who escaped loss of their homes quickly threw open the latter to those who had been less fortunate, and so far as could be ascertained, none were allowed to go houseless through the night. There will, of course, be an immensity of suffering here for a long time to come unless much outside aid in money, clothing, and food be tendered. Mayor King, of Philadelphia, and the authorities of Pottsville were notified by telegraph this afternoon that hundreds of families were homeless and destitute. There are hundreds of people here to night who own nothing but the clothes they wore when the fire broke out, and these, in very many cases, aren't a sufficient covering for much milder weather than we are now having."

GOVERNOR PATTISON'S THANKSGIVING PROCLAMATION.—In the name and by the authority of the Commonwealth of Pennsylvania, Robert E. Pattison, Governor of the said Commonwealth,

THANKSGIVING PROCLAMATION.

It is fitting that a people should pause amidst the enjoyments of prosperity to gratefully acknowledge the Divine Author of their blessing; now, therefore,

I, Robert E. Pattison, Governor of the Commonwealth of Pennsylvania, do recommend Thursday, the 29th day of November, A. D. 1883, as a day of thanksgiving and prayer.

During the past year our State and common country have been marvelously exempted from calamity. We have continued to preserve relations of concord with all communities of men. No part of our people has been seriously afflicted with disaster. Our industries have thriven and our harvests have been bountiful. The toil of the laborer has not been in vain and the rewards of thrift are everywhere manifest. Tumult and dissensions have been averted. Quiet has dwelt with plenty, and our republic of States has continued to live in the undiminished affections of the people. Conscience and reason alike teach that these blessings have not resulted from chance, but are due to the merciful goodness of the Supreme God of the Universe. That they may be our continuing heritage we should manifest a grateful spirit of thanksgiving to their Gracious Giver.

To praise for past blessings we should also add devout entreaty for their continuance, and the amelioration of the lot of those whom misfortune and poverty oppress. The destitute, the unemployed and the stricken should have remembrance in our prayers.

In conformity, therefore, with the uniform custom, sanctioned by the religious sense of our States, to appoint general days of thanksgiving and prayer, I issue this proclamation.

Given under my hand and the great seal of the Commonwealth this ninth day of November, in the year of our Lord one thousand eight hundred and eighty-three, and of the Commonwealth the one hundred and eighth.

ROBERT E. PATTISON.

{SEAL.} By the Governor:
W. S. STENGER,
Secretary of the Commonwealth.

Farm and Garden.

From seven to ten sheep can be kept profitably on the land required for one cow.

When hens in their prime have ceased moulting and do not lay try feeding them meat.

If a quince orchard be well managed it will last for forty years or more, and the crop is usually a sure one.

VALUE OF HEN MANURE.—We saw on the premises of a first-class farmer, some time ago, a well constructed hen-house, though not at all complying with the conditions which hen fanciers would impose. It was designed only for laying and roosting in; and it at first seemed strange to find at midday, with a cool atmosphere, turkeys and chickens occupying it. They had free egress and ingress, and were not fed or watered in it; yet the chickens always went there to lay. The secret was revealed, however, when the proprietor informed us that he had it cleaned out every week. All the droppings of the fowls were scraped from the floor, which was an inclined plane, into a trough or receiver, from which they were shoveled and heaped up, and the place whitewashed frequently. This required but little over half an hour, and the manure from last season was estimated at $120, and quite sufficient in quantity as an application to his entire crop of corn. As a rule we do not think farmers pay as much attention to their hen-houses and the manurial product as their real importance demands. Here was a most valuable amount of fertilizing material, obtained with little labor, upon the premises, ready for use when needed, which would have cost a heavy sum to provide; besides, from the excellent arrangement of the house, which was by no means expensive, an increase of eggs was obtained which more than covered all the additional expense in labor.—*Germantown Telegraph.*

STORING POTATOES.—1. A temperature that shall be a little above the freezing point. Freezing is fatal to the potato, thaw it as we will. Apples and many vegetables may be frozen, and if thawed slowly in the absence of light, will suffer little or no damage; but a potato once frozen is ruined. On the other hand, a temperature above fifty degrees will encourage sprouting if it does not induce rotting. Potatoes should be excluded from the light.

2. A medium degree of moisture. An atmosphere so damp that the potatoes will appear wet on handling will promote rotting; or if so dry that the potatoes shrivel or appear wilted, will injure the quality of the crop and diminish the weight, though they may not rot or sprout.

3. Potatoes should not be stored in large heaps or bins, and these should permit free ventilation. To fill these conditions potatoes may be kept in a vegetable cellar, for vegetables should not be kept in a cellar under a living room; but if so kept it will be safer to store them in barrels, or bins not more than three feet deep, so that they can be inspected frequently. But if the crop is very large and is intended for the Spring market, it will perhaps be cheaper and safer to store them in piles or holes, covered with earth, in the primitive way. About fifty bushels of potatoes may be piled in a conical shape, as steep as they will lie. This should be covered with a good coat of straw, and on this ten inches of earth should be placed; or better if dry sawdust can be procured, that four inches of this be spread over the earth covering, which may be reduced six inches. The pile should now be covered with corn fodder, or with boards, so as to keep it dry.

SAVING AND USING PUMPKINS.—The farmers of New England understand much better than we do the most successful methods of saving pumpkins (or "squashes," as they generally call them there,) and, we may add in making the most of them in the culinary department. We have saved ours by simply placing them on a scaffold in a dry cellar where they would not freeze. They like an even temperature, and if down to 33 degrees, one degree above freezing, so much the better. They should, however, be laid singly and not in piles, and if they are kept in a cool, dry shed until cold weather sets in, and then removed to a cellar of some sort where frost cannot reach them, they will remain sound not only all winter, but with us on one or two occasions until August!

Pumpkins are not used in as many ways among the people of Pennsylvania as their wholesomeness would seem to suggest. Puddings, sauces, etc., in addition to merely pies, made from them, are excellent. But, then, referring to pies, what is more tempting than a first-rate Yankee "pumpkin pie?" First-rate, we repeat; for in any other sense they are scarcely fit to eat.

A good housekeeper should never be without her scaffold of winter pumpkins—the real yellow and crooked-necked, New England squash—the flesh of which is as yellow as gold; and prepared in the several forms for the table which the Yankee girls know so well how to manipulate, it is really delicious, and never comes amiss.—*Germantown Telegraph.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE HYMNS OF LUTHER. In the best English Versions and the Original Text. Together with the Musical Arrangements Written for or Associated with them. Edited by Dr. Leonard W. Bacon, and Prof. Nathan H. Allen, Mus. Doc. One vol., unique binding, with vignette and two portraits, $2.00. Charles Scribner's Sons, Publishers, 743-745 Broadway, N. Y.

Luther's Hymns have been to the whole body of Protestant Christians a legacy only second to the noble and vigorous text of his translation of the Bible. "When we look at the influence which has gone out from his manuals of religious instruction," says Prof. George P. Fisher in a recent article, "and from the hymns which have been sung in churches and households and by armies on the march to battle, now for four centuries, the measure of his power is felt to be indeed incalculable." While they spring from the simplest melody, they have been set to music by such composers as Bach, and, indeed, the names of some of the greatest of the German music writers are associated with these wonderful hymns.

This volume contains the only complete collection of the hymns and the music with which they are identified, that has ever been presented to English-speaking people. The original words are printed with the best English version. Dr. Bacon has written a most interesting introduction and prefaces each hymn with an account of its origin. Great care has been taken with the text and music, and the English texts are in all cases set to the same music as the originals.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-Schools and Families. Rev. J. H. Dubbs, D. D., Editor. Contents: The Beautiful Song, by Dr. J. G. Holland; The Christmas Anthem, by R. H. Shively; German Surnames, by the editor; History of the Hymns, by Rev. H. M. Kieffer; Beginnings of the Reformed Church, by the editor; Prove all things. Our Cabinet: Our Thirty-fourth Volume; Our Contributors; Editorial Courtesy; The End of a Series; New Year's Jumble; Our Book Table. Sunday-School Department: Summer is gone, but Spring will come again; Honest Anna Clute; Couplets; The Magi to the Manger, by Rev. S. W. Duffield; A Merrie Christmas; Keeping the Good News; Lessons for December; Map of the Holy Land; Order of Services.

Reformed Church Publication Board, No. 907 Arch Street, Philadelphia.

HARPER'S MAGAZINE for December is a Christmas Number, with an extraordinary wealth and variety of papers, poems, and pictures, by an array of authors and artists (American and English) seldom, if ever, brought together before. This will take the place of the mammoth *Harper's Christmas* of 1882, which will not be repeated this year.——The number has four extra plates, in addition to its usual 160 well-filled pages. The illustrations alone have cost, it is stated, over $10,000.——The number opens with a charming Christmas title-page, drawn by Dielman, the artist of "A Girl I Know," in which pretty pictures of Santa Claus and his reindeers and of the Christmas waits are united by a wreath of Christmas holly.——The opening paper is by George William Curtis, the first distinctive article outside of the Easy Chair that he has written for years. It deals with "Christmas," old and new, and particularly with how the Pilgrim Fathers declined to celebrate it. The frontispiece, "Under the Mistletoe,' also by Dielman, is one of the illustrations for this paper.——The poet Whittier contributes a most worthy and beautiful Christmas poem, "The Supper of Saint Gregory," illustrated by F. S. Church. But "The Kingdom of the Child," by a less known known poet, Mrs. F. L. Mace, is not less beautiful, and will impress readers with its tender and lofty Christmas joy, while Mrs. Curtis adds to it a charming picture of child-faces.——Thackeray's daughter contributes a delightful personal sketch of her father's friend, the poet Tennyson, for which he has himself given her material. The illustrations include a fine plate portrait, beautiful drawings by Alfred Parsons, and unpublished sketches by Thackeray and Rossetti.——E. P. Roe, of whose novels 400,000 copies have been sold, begins "a novel novel," "Nature's Serial Story," in which he proposes month by month to follow the round of country life. Gibson and Dielman illustrate it lavishly.——William Black, in a pleasant letter, tells of his beloved West Highlanders, among whom he has laid the scenes of so many of his novels. In illustrating it Mr. Abbey shows unexpected strength as a landscape artist.——A most curious paper on "Nest-Builders of the Sea," by C. F. Holder, will delight students of nature, with its brilliant illustrations of nest-building fishes by J. C. Beard.——The number is very strong in stories. Mr. W. D. Howells contributes a delightful farce, "The Register," which Mr. Reinhart illustrates; Boughton, the artist, makes his *debut* as a story-teller with "The Kissing-Bridge," a legend of Albany, illustrated by a full-page plate from himself; Charles Reade has a characteristic story, "There's many a Slip 'twixt the Cup and the Lip," and Edward Everett Hale one of his extraordinary inventions describing "Colonel Ingham's Journey" to the North Pole; and Mrs. P. Y. Pember contributes a Virginia ghost-story.——Two very strong features are Mr. Abbey's thirteen illustrations for Pope's "The Quiet Life," and others for a pretty poem, "The Milkmaid," by Austin Dobson. There are still other poems by John B. Tabb, Mrs. Dorr, and J. R. De Cordova, the latter with original music by Mosenthal.——The Editorial Departments are as bright as usual; the Drawer has a pleasant introductory Christmas bit from the pen of Charles Dudley Warner, and several illustrations.——The Publishers announce that this notable number (in which nothing is continued over from the volume just finished) is but the beginning of a series "unexampled in magazine literature." Mr. Black's Shakespearian novel begins in January, with Abbey illustrations, and will run parallel with Mr. Roe's serial through the year.

LITTELL'S LIVING AGE. November 17, 1883. Contents: Edward Henry Palmer, Church Quarterly Review; Ruth Hayes, part II, Belgravia; The Story of a Little War, Blackwood's Magazine; The Rose of Black Boy Alley, Sunday Magazine; Toads, Past and Present, Longman's Magazine; Acting in Earnest, Chambers' Journal; Judges' Clerks, Leisure Hour; The Oyster Season, Morning Post; and choice selections of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

CHRISTIAN THOUGHT. November, 1883. Edited by Charles F. Deems. Contents: "The Lands of the Bible, Ancient and Modern," by Mr. Hormuzd Rassam, of London; Remarks on Mr. Rassam's Paper, by Howard Crosby, D. D.; Additional Remarks, by Professor Francis Brown. New York: E. B. Treat, Publisher, 757 Broadway. $1.50 a year; 15 cents a number.

DIO LEWIS'S MONTHLY. November, 1883. Dio Lewis, Editor. Contents: Inebriety in Women—Its Causes and Results, by Lucy M. Hall, M. D.; Kansas, by Elihu Barbour; Employers and Employed, by Sarah K. Bolton; Beautiful Hands, by Fanchon; The Old-Fashioned Home, by Rev. Dr. Justin D. Fulton; Dr. Crosby and "Our Young Women," by Helen M. Loder; "Dear" Sir, by Pres. S. D. Lee, Agricultural College, Miss.; One Thanksgiving Eve, by Lillie Devereux Blake; On the Rights and Wrongs of Doubting, by Rev. Dr. Samuel M. Hopkins, Pres. Auburn Theological Seminary; A New Remedy for Polygamy, by Dora Darmore; Big Jack Small, by J. W. Gally, U. S. A.; The Fashions, by Aunt Bonnybell; Our Cooking School, by Julia Colman; Book Notices; What Everybody Ought to Know. Editorial: The "Good Old Times" and a New Mystery; George T. Angell (Biographical); A Wretched Mistake; Husbands and Wives; The Rings, Our Brains and Nerves; "Three Square Meals"; Irish Ladies; Clothing for Cold Weather; Is Your Daughter a Fashionable Butterfly? The New York "Herald" of Sept. 13, 1873; The Rt. Hon. Benjamin Disraeli; Nasal Catarrh; An Important Work. New York: Frank Seaman, 68-71 Bible House. New England Office: 8 Pemberton Square, Boston, Mass. 25 cents a number; $2.50 a year.

The COLLEGE STUDENT. Franklin and Marshall College, Lancaster, Pa. November, 1883. Contents: Sonnet; The Delsarte Philosophy a Branch of Æsthetics; Modern Electric Invention; A Poem, Manhood's Dream by the Sea; Editorials; Alumni and College Personals; Locals; Communication; Our Exchanges; Palatinate Notes; On Dit; Among the Colleges; Literary and Scientific.

Terms: One copy, for the college year, postpaid, $1.00; single copies, 15 cents.

Married.

In Mifflinburg, Pa., by Rev. A. C. Whitmer, November 13, 1883, John A. Spigelmyer to Miss Jane S. Hassinger, both of Union county, Pa.

At the Reformed parsonage in Ringtown, Nov. 10, by Rev. W. B. Sandoe, Mr. John Mensinger, of Sugar Loaf township, Luzerne county, Pa., to Miss Lydia Louisa Fox, of North Union township, Schuylkill county, Pa.

By the same, November 11, at the residence of Mr. Washington Horn, in New London, Schuylkill county, Pa., Mr. Henry Furnbach, of New London, Schuylkill county, Pa., to Miss Katie Anspach, of Highland, Luzerne county, Pa.

Obituaries.

DIED.—November 5, 1883, in North Union township, Schuylkill county, Pa., Mr. Henry Gilbert, aged 94 years.

Mr. Gilbert was one of the pioneers of Catawissa Valley. He settled at Girard Manor in 1812, and remained in the valley for 71 years. He saw it emerging gradually from a dense pine forest into one of the finest farming valleys in the State. Mr. Gilbert was a member of the Evangelical Lutheran Church, and remained steadfast in the faith up to the day of his death. He was twice married, both of his wives preceding him to the spirit land. His first wife died in 1820, the second in 1840. He had 5 children, 46 grandchildren, 126 great-grandchildren, and 2 great great-grandchildren, which bring him to see the fifth generation. On the 8th his remains were taken from the residence of his son-in-law, Daniel Brobst, to the St. Paul's Union Church, attended by an unusually large concourse of relatives, friends and neighbors, where an appropriate funeral sermon was preached by the writer from Psalm 71: 9, after which the remains of this aged pilgrim were laid to rest in the St. Paul's Union Cemetery until the morning of the resurrection of the dead. Rest to his soul and peace to his ashes.

W. B. S.

DIED.—In Roaring Creek Valley, Columbia county, Nov. 6, Lizzie May, daughter of Samuel Isenhauer, aged 2 years.

On the 8th of November her remains were brought to St. Paul's Church, where the writer preached a sermon from Matthew 9: 24.

W. B. S.

DIED.—Nov. 2, 1883, Mrs. Catherine Jones, widow of William Jones, long since deceased.

Mrs. Jones was an active member of Greenburr Church, Rebersburg charge, Centre county, Pa. She was born Aug. 27th, 1828. Pastor Newton J. Miller officiated at the funeral, which took place November 4th, 1883.

DIED.—At Rebersburg, Pa., on the morning of the 4th inst., Daniel J. Hillbish, M. D.; born Sept. 23d, 1824.

Dr. Hillbish graduated at Jefferson Medical College March 25, 1847. After graduating he practised at New Berlin one year; and since then at Rebersburg, where he was always favorably regarded. He rose to eminence in his profession. He was confirmed October 14th by Rev. N. J. Miller, then visiting the charge with a view of becoming its pastor. The funeral services, held November 7th and attended by a very large number of relatives and friends, were conducted by pastor Newton J. Miller, assisted by Rev. Zwingli A. Yearick, of Aaronsburg, Pa.

Acknowledgments.

Synod of Potomac.

During October, the following sums were received for beneficiary education, to wit:

Glade charge, per Treas of Maryland Clas,	$30.00
Mount Moriah charge, per ditto,	26.00
Westminster charge, per ditto,	10.00
Shippensburg Church, per S K Clever, Tr,	10.00
Amount,	$76.00

WM. M. DEATRICK,
Treasurer Board of Education.

Collections for Use of Reformed Church Publication Board.

Received from Rev D H Leader, Du Bois Mission, per T J C,	$5 50
Rev A A Black, Salem's and St James's congs, per J W L,	11 25
Rev I M Schick, Meyersdale cong, per T J C,	10 50
Rev S M Roeder, Centre Hall charge, per W A H,	5 00
Rev D W Gerhard, New Holland charge,	10 00
Total.	$42 25

CHARLES G. FISHER,
Treasurer.

Religious Intelligence.

At Home.

A large majority of the 2,000 members of the American Association for the Advancement of Science are regular church attendants, in full sympathy with Christian institutions, and many of them active in Christian work.

The Roman Catholics of the United States gave $42,000 for foreign missions last year; the Baptists and Methodists, about $300,000 each; the Presbyterians and Congregationalists, about $500,000 each.

The Catholic diocese of Portland, consisting of Maine and New Hampshire, is about to be divided in two, because of the vast increase of the Catholic population within the past five years. That part of the diocese comprising Maine is to be known as the diocese of Portland. New Hampshire to be called the diocese of Manchester. Bishop Healey will be still in the diocese of Portland. Several priests in the diocese are mentioned in connection with the bishopric of the new diocese. Three names have been forwarded to Rome, from which it is expected the Pope will select a new bishop, who will reside in Manchester.

At the morning session of the General Missionary Committee of the Methodist Episcopal Church, New York, Nov. 13, over which Bishop Simpson presided, an offer of $10 000, made by Mrs. Philander Smith, of Little Rock, Ark., for the establishment of a medical college at Nankin, China, was accepted. The Committee also accepted a donation from Rev. Dr. Goucher, of Baltimore, of $3,000 towards the establishment of an Anglo-Japanese University at Tokio, Japan, that would cost $12,000, providing the remaining sum shall be secured by special contributions, and of $7,000 from the same clergyman for theological schools at Foo Chow, China. Twenty-five thousand dollars was appropriated to the contingent fund for the ensuing year.

The *Independent* of the 15th, in its report of the meeting of the Methodist missionary committee, says:

"Appropriations were made for work among the Indians in the States of New York, Michigan, Wisconsin and Oregon, and in the territory of Montana—amounting to $6,700. This is the last point reached at present writing, but undoubtedly about $175 000 will be appropriated to domestic missions among English-speaking people: $25,000 to the contingent fund, which may be drawn upon by the board to meet unforeseen contingencies during the year: $30,000 for incidental expenses; $18.000 for office expenses, and $5,000 for disseminating missionary information—the grand aggregate running up to about $780,000.

The receipts for the year ending October 31st, 1883, amounted to $751,469, an increase of $59,803. Philadelphia is the banner conference, raising $46,500, which, however, is $2,500 less than last year. The debt of the treasury is $88,198, against $102,579 last year."

Abroad.

A Papal ambassador is on his way from Rome to Montreal to inquire into the spread of Freemasonry among the adherents of the Catholic faith.

The congregation of the Notre Dame church, Paris, has dwindled from the thirty or forty thousand of former times to two or three hundred even on festival days.

The Baptist church presided over by the Rev. R. Glover, at Bristol, England, has promised to meet the cost of the outfit and passage of fourteen missionaries to be sent to China, which means a contribution of 2,000 guineas.

Weekly announcements for Sunday services in French Protestant churches in Paris embrace twelve Reformed churches, eleven Lutheran, four Free, two Methodist, and one Baptist. The usual hour of service is noon, though the hours of 10, 10.30, 11, 11.30, 12.30, 1, and 2.30 are also given.

The Luther Jubilee was celebrated with great enthusiasm in Europe, and especially in Germany. At the great centres, and at all places associated with the reformer's life, the outpourings were very large, and the ceremonies elaborate. The Catholics had prayers for the unity of the church, we suppose, in their way.

The union of Church and State in Scandinavia has somewhat hindered the work of the Methodist Mission there, especially in Norway. Legal action was brought against two of the preachers by Lutheran clergymen. In one case, the missionary was charged with having taken into his church on probation two girls not yet nineteen, and dismissed. In the second case, the brother was brought before the Court for having given the Lord's Supper to a member of the Lutheran Church, and was fined for so doing. The members of the Methodist Church in Norway are taxed by the Government as though they were members of the State Church.

Letters have been addressed to London from the spiritual heads of the Jewish community of Jerusalem reporting the burial-place of the prophets Haggai, Zechariah and Malachi, which has been preserved to the Jews from time immemorial, is about to be sold by the Turkish authorities to a Christian sect, who intend to build a church upon the site. At the urgent request of the Jewish authorities, Raouf Pasha has deferred the completion of the sale. But it is anticipated that unless prompt intervention takes place to prevent the threatened desecration, the questionable rights of purchase will be enforced. The site, which was purchased by the Russian archimandrite in Jerusalem for £80, is situated on the ascent of the Mount of Olives, adjoining the Jewish cemetery. For this reason, says the *Jewish Chronicle*, it is probable that if prompt representation be made to the Porte the threatened desecration of the sacred spot may be averted.

At Torre Pellice, the headquarters of the Waldensian Church, religious meetings continue to be held. On August 15th there was a very numerously attended meeting, nearly 1,000 persons being present. The pastors, Signor Appia and Professor Tron, spoke of Christian liberty. Signor Weitzecker gave an account of the missionary work in Africa, especially at Lessonto, and read some interesting letters from Signor Coillard, the missionary at that station. Signor Calvino spoke on the work of evangelization in Italy, and particularly of the increased sale of Bibles. Later Signor Prochet, President of the Committee of Evangelization, spoke on the same subject, and alluded to the approaching consecration of the new Waldensian Church in Rome.

The *Awisatore Alpino*, a paper published at Torre Pellice, in its number August 16th, contains an article on the proposed union of the Evangelical Churches in Italy. The writer points out the many difficulties that stand in the way and seems to think that, for the present at least, such a union could scarcely be effected. At the same time he bids all denominations remember that scandals and divisions are the work of our great enemy, and strengthen the cause of infidelity and superstition. He strongly urges the necessity of brotherly love and forbearance in all differences.

"Dirt rots the fiber and invites the moth." To cleanse and purify woolens thoroughly, wash them with Ivory Soap. Professor Cornwall, of Princeton College, says the Ivory Soap is an excellent Laundry Soap, of great purity and *more than average* cleansing power.

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These are a specialty to us. They give general satisfaction—have none of the objectionable features of Moquettes—are much lower in price, and wear better. We are offering many beautiful patterns 20 per cent. below their market value. An unusual chance to obtain a great bargain.

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As manufacturers, we know what constitutes a good body Brussels, and are confident that no such quality and large line of patterns are offered by any other dealers within 20 per cent. of the price we have put on a selected lot now on exhibition at our store—Moresque and other designs, with match borders. Buy now before they are all sold.

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There is no grade of carpet so apt to deceive a buyer. Dealers with us can be certain of getting a standard quality of 20 per cent. more value than can be found elsewhere at less than One Dollar. Poor Tapestry Brussels are dear at any price.

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We have a large line of patterns at 75 cents. Best all-wool two-ply ingrains at the price asked elsewhere for an ordinary wool carpet.

We guarantee every carpet we sell of our own make.

We know enough of the prices and qualities sold in other houses to satisfy us we can save the purchaser enough money on a "furnishing" to buy an extra carpet.

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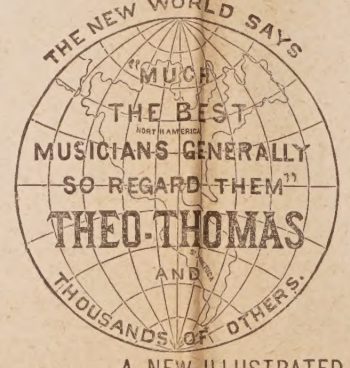

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General News.

Home.

The Pennsylvania House of Representatives has resolved to adjourn on the 5th of December.——A recent gale in Maine destroyed many houses and barns, and blew down millions of trees.——Destructive fires are reported in New York, Chicago, Charleston, S. C., Boston, and in Chester, Pa.——The storms on Lake Michigan have been severe. Several vessels have been lost and many drowned.——The New York printers are on a strike.——Drs. J. Marion Sims, and John Lawrance Le Conte, both eminent physicians, died last week.——A locomotive telescoped a car and then burst her boiler on the Chicago and Burlington railroad, on the 16th inst. Eight persons were killed.——At Trout Run, Pa., a portable engine exploded killing three men and wounding five.——The wharf of the American Line Steamship Co., in this city; the freight depot of the Jersey Central Railroad at Jersey City, and the Handle Manufactory of Disston's saw works, Tacony, were burned last week.——The Secretary of the Treasury has called in ten millions 3 per cent. bonds for redemption.

Foreign.

An English proposal has been made to De Lesseps for a second Suez Canal.——Crown Prince Frederick William of Germany, is to visit the court of Spain.——Germany is to take a hand in the peaceful solution of the difficulty between France and China.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, November 19, 1883.

FEED—Winter bran: sales of 2 cars at $16.75 @17 per ton. Middlings were quiet but steady, and 3 cars fair red, track, sold at $18, and 1 car fair, white, at $21.50 per ton.

FLOUR AND MEAL.—We quote: Western and Pennsylvania super at $3@3.50; do do extras, $3 62@4; Pennsylvania extra family, $5@5.12½; Delaware do do, $5.25@5 75; Ohio do do, $5.25 @6; Indiana do do, $5.25@6; St. Louis and Southern Illinois do do, $5.25@6; Minnesota, bakers' clear, $5.25@5.62½; do do straight, $5.62½ @6; patents, Winter wheat, $6@6.75; do Spring $6.37½@7. Rye Flour is quiet but steady, with small sales at $3.70@3.75 per bbl. Buckwheat flour is in fair demand and firm. Sales of 4000 lbs fair and choice new process, at $4.10@4 25 ₩ 100 lbs.

WHEAT.—Sales of 600 bushels No. 1 red on track, $1.15½; No. 2 red, in export elevator, quoted at $1.07¾, and No. 3 red, at 99c.; 10,000 bushels No. 2 red, November, $1.07¾.

CORN.—Sales of 1 car cob corn at 44c. per 72 lbs; 600 bushels No. 3 mixed, track, at 57½c.; 600 bush do, in Twentieth Street elevator, at 58c. 600 bush sail mixed track, at 58½c.; 600 bush sail high mixed, in Twentieth Street elevator, at 60c.; 5000 bush sail mixed December, at 59½c., and 10,000 bushels do do, at 59c.

OATS —Sales of 1 car No. 3 white, short storage, at 36½c.; 1 car do regular, at 37c.; 8 cars No. 2 white, in Twentieth Street elevator, at 37½@ 37½c.; 2 cars do do, in Twentieth Street elevator, at 37¾c.; 2 cars do do, in grain depot, at 38c.; 2 cars do do, track, at 38c., and 2 cars do do, to arrive this week, at 38c.

HAY AND STRAW.—We quote Timothy—Choice Western and New York, $15@15.50; do fair to good Western and New York, $12@14; do medium Western and New York, $10@11; mixed, $8@10; damaged and low grades, $7@8. Cut hay, $17@18. Rye Straw, $12.75@13.25. Wheat straw, $9.50@10 Oat straw, $10@10.50.

MOLASSES.—New crop New Orleans was quiet at 50@62c., as to quality. Old crop ranged from 32c. to 45c. Sugar-house molasses was dull at 14@16c., the latter rate for extra heavy.

PETROLEUM.—Refined was quiet but steady, at 8½@8⅝c. for refined in bbls., and at 10⅜c. for cases.

PROVISIONS.—We quote: Beef—City family per bbl, $13@13 50; do packets, $12@12.50; do No 1 mess, $11@11 50; beef hams, $20@20.25; India Mess beef, in tcs, f. o. b., $21.50@22; dried beef, $13.50@14. Pork—Mess, old, $12.50@ 12.75; do do, new, $14@14.50; do, prime mess, $14@14.50. Hams—Smoked ₩ lb, 14@15c.; do, S. P. fully cured, $12@12¾c. Sides, smoked, 8½@8¾c.; do. in salt, 7¾@8c. Shoulders—In dry salt, old, 5½c.; do do new, 5¾c.; do smoked, 5¾@6c. Shoulders—pickle, 6⅞@7c.; do smoked 8c. Bellies—In pickle, 10c.; do smoked, salt, 9½@10c. Lard—City refined, $8 50@8.75; do steam, $7.87½@8; do butchers' loose, $7.25@ 7.50.

SUGAR.—Raws were dull and nominal at 6⅝@ 6¾c. for fair to good refining Muscovadoes. Refined were unsettled and easier at 8 9-16@8⅝c. for powdered, 8½@8¼c. for granulated, 8 1-16c. for crystal A, and 7⅞c. for confectioners'.

SEEDS.—Clover was in light supply and held with increased business. Sales of fair to choice at 9¾@10¼c. per lb. Timothy was dull and nominal at $1.40@1.50 ₩ bush. Flax was scarce and firm at $1.45.

BUTTER.—We quote creamery, Pennsylvania, extra, 33c.; firsts, 30@31c.; do Western extra, 33c.; firsts, 30@31c.; do imitation extra, 23@ 25c.; Bradford Co. fresh tubs, 28c; do do dairies extra, 25c.; Western dairy extra, 23@24c.; firsts, 18@20c.; factory extra, 14@15c.; firsts, 8@10c., prints, Pennsylvania extra, 36c.; firsts 32@35c.; seconds, 28@30c.; rolls, Ohio extra, 22@24c.; firsts, 17@20c; do. Pennsylvania, 20@22c.; firsts, 16@18c.

CHEESE.—Quotations were: New York factory choice at 12¼@12½c.; do. fair to good, 11 @11½c.; night skims, 9½@10½c.; Ohio choice, 11½@11¾c.; do. fair to good, 10½@11c.; Pennsylvania creamery, part skims, fancy, 6½@7c.; do. do. fair to prime, 5@6c.; do. skims, choice, 4½c; do. do. rejected, 1@2c

EGGS.—We quote: Pennsylvania and New Jersey, extra, 32c.; firsts, 30@31c.; Delaware and Maryland extra, 32c.; firsts, 30@31c.; Western extra, 30c.; firsts, 29c.; ice-house, Pennsylvania extra, 27@28c.; firsts, 26c.; do Western and Canada, extra, 26@27c.; limed, extra, 22@23c.

LIVE POULTRY.—We quote: Fowls, hens, near by, 11@12c.; do do near by, mixed lots, 10@11c. do Southern and Western mixed lots, 10@11c.; roosters, old, 7@8c.; Spring, small and medium, 10@11c.; do large, 12c.; turkeys, near by, 12c.; do, Southern and Western, 11c.; ducks, near by, 10c.; do Southern and Western, 9c.

DRESSED POULTRY.—We quote: Turkeys, extra, 16@17c.; do choice, 14@15c.; do poor and medium, 12@13c.; chickens, extra, 13@15c.; choice, 12@13c.; poor and medium, 10@11c.; ducks, choice, 12@14c.; poor and medium, 10@ 11c.

GREEN FRUITS.—We quote: Apples—Western Belle Fleur, per bbl, $5; do New York Belle Fleur, per bbl, $4@4.50; do Western mixed cars, per bbl, $3@3 50; do New York mixed cars, per bbl, $2 75@3 25; do Ben Davis, per bbl, $3 25@ 3 50; do Genetins, per bbl $2 50@2.75; do No 2 Winter, per bbl, $2@2.50; do near by, sour, per bbl, $2@2 50. Grapes, Catawba, per lb, 6@ 7c; do, Concord, per lb, 4½@5c.; do, Isabella, 3 @4c. Cranberries, Jersey choice, per bushel crate, $3@3 25; cranberries, common and good, per bushel crate, $2.25@2.75. Florida oranges, per ½ bbl box, choice, $3.50@3.75; do do, fair to good, $2.75@3.25; do do, poor, $1.75@2 25.

VEGETABLES.—We quote: Potatoes—Early rose, per bushel, choice, 43@45c.; do fair to good, 30@40c.; Burbank and Hebron, choice, 45@48c. do, fair to good, 40@43c; snowflake, 40@45c.; peerless, 40c. Onions, yellow, per bbl, $1.25@ 1.50; do, per bushel, 40@45c. Cabbage, per 100, $3@5.

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